THE SEX LIFE OF GIRLS AND YOUNG WOMEN

GRACE REESE ADKINS

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The Sex Life of Girls and Young Women

By
GRACE REESE ADKINS

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INTRODUCTION

IT is with a heavy sense of responsibility that I have undertaken the preparation of this book. Few persons now question that information along sex lines is necessary to the adolescent girl. The tragedies and near tragedies related by women from every walk of life should convince any who still doubt. Yet many of the books along these lines, excellent though they are, do not go far enough. It is as if some shadow of concealment still lurked in the author's mind, some fear of saying too much, of revealing all of the beautiful story of life, and the girl has therefore been left to conjecture where she should have had full knowledge.

My guiding axiom has been that we need have no fear of the effect of truth on the human soul. Half-truths may sear and blight, but whole truths, never. Why should we teach the child regarding all the organs of the body except those of reproduction? Why should we blush and seal our lips when questioned regarding the coming of a baby? Do we not by such means stamp all that pertains to sex as low and unclean?

Even those who have written most sublimely of these matters have often withheld part of the facts regarding reproduction. It has been assumed that those particular facts were universally understood. Yet a great many women have told me that they had married or received offers of marriage when they were still in total ignorance of the most fundamental things pertaining to marriage. The strange feature of the case is that some of them had read sex books of accepted standing!

It is assumed by many male writers that, while the young man must wage an incessant fight to maintain self-mastery, the girl's impulses are wholly innocent and pure, and her only problem is to conduct herself with such decorum as to avoid arousing the evil passions of the other sex. Such writers show great faith in the purity of womanhood—a faith which we trust is justified—but they have little knowledge of the inner workings of a girl's mind.

Miss Davenport, of the New York Training School for Teachers, refers to the "constantly heard but untrue doctrine that boys and men, as such, are subject to a greater sexual desire and need than girls and women." Speaking from my own experience as a girl, and later as a teacher, I am sure that the girl's problem is not less real and acute than the boy's, but merely different in the form that it assumes.

INTRODUCTION

Girls are less exposed than boys to the foul stories of the alley. But they are not protected from the equally deadly influence of the sentimental novel. They are "in love with love," and until their ideas of love are carefully formed, or, if need be, thoroughly reconstructed, they will continue to fall as easy prey to unworthy men, and the "divorce evil" will not abate.

Wonderful changes in all departments of life loom in the near future. The girls who read this book will be among those who will bear the children of to-morrow. They will help to set the standards of purity by which men and women alike will be governed. They can, if they will, exercise an influence that will make for a finer chastity, a more lovely womanhood, than anything that the past has known.

In gleaning the material for these pages I have read widely, and talked with many people. I wish to express my thanks and appreciation to all who have assisted in any way, particularly to Mr. Will H. Brown, author of "The Sex Life of Boys and Young Men," and to Miss Pamela Victor Pike, author, lecturer and student, for special help which they have rendered.

May all the girls who read the message of this little volume gain through it a clearer vision of the meaning and possibilities of life, a deter-

mination to live above the plane of petty interests, and the desire to have some day a home of their own where love and honor shall prevail, and where shall be heard the laughter of happy, healthy children.

GRACE REESE ADKINS.

WINSLOW, ARK., Aug. 9, 1919.

I

WHAT THE FLOWER TEACHES US

"Flower in the crannied wall,
I pluck you out of the crannies,
Hold you here, root and all, in my hand,
Little flower; but if I could understand
What you are, root and all, and all in all,
I should know what God and man is!"

THESE lines contain fully as much truth as poetry. For Lord Tennyson, who wrote them, lived very close to God and nature, and had therefore learned that there is a wonderful unity in all life, whether animate or inanimate.

A flower is a very common thing—so common, in fact, that we often overlook its wonders. Pick a blossom from the low mallow that grows in the dooryard. It is quite insignificant, with little claim to attention or admiration. But put it under the microscope, or even examine it closely with the naked eye, and you will see marvelous veining and coloring, and a symmetry of form and arrangement that speak very eloquently of the infinite power and wisdom of the Creator.

Let us consider for a few moments the form, structure and life history of a flower. We will

begin at the logical beginning, which is the seed. We will suppose that the gardener has prepared the soil properly, and done the planting with care. The sun warms the ground and the rain waters it, and soon the seed begins to grow. A little sprout pushes upward, and at the same time the roots make their way down into the earth; so that by the time the food which was stored in the seed is exhausted they will have fresh nourishment drawn from the soil, ready to send up to the baby plant.

The stem which first shows itself above ground bears a pair of seed leaves, which open out at once and begin their work of drawing from the air other elements which are necessary to the plant. A process of inhaling and exhaling goes on, which reminds us very much of the work of the lungs in the human body.

The stem grows longer, and more leaves unfold upon it. Then, by and by, a bud appears which shows a touch of color, and we know that the plant is about to blossom. It is a beautiful summer morning when the flower opens. There is dew on the grass, and the sky is very clear, and the sun is shining. Not far away a bird is singing joyfully to the new day, and the air is full of fragrance.

The flower which unfolds its beauties to the sunlight is very much like other flowers that have blossomed on other summer mornings, and

yet so wonderfully is it made that only God Himself could have planned it.

On the outside is a green cup or calyx, consisting of several little leaves, or sepals, which covered the bud and shielded it from harm while the delicate inner parts were forming.

Inside the calyx is the beautiful corolla, composed of petals as soft and silky as the robes of a fairy princess. Never was coloring more dainty, nor lines more gracefully curved. The breeze fans the petals, and they stir gently, while in the changing light their rich tints become even richer.

But inside the corolla there are parts more wonderful still. A little group of stamens stand in a circle, like children playing a game. Each one has a slender stem, or filament, at the top of which nods a graceful anther. The anther is bulging full of yellow dust called pollen, which spills out whenever a bee brushes against it.

There is one more part to the flower, most wonderful of all. Inside of the circle of stamens stands the pistil, guarded and protected by all the other parts as if they realized the precious burden it contains. At the top of the pistil is a little sticky knob called the stigma, borne at the end of a stem which is known as the style. And down at the base of

the style, in the very heart of the flower, is the ovary, or seed cradle.

Even when the flower first unfolds, if we were to cut the ovary open we would see the tiny whitish seeds within. Nature has placed them there in order that they might grow and ripen, and insure for next year other beautiful blossoms like the parent flower.

But something more is necessary before the seeds can develop. They must be fertilized, a process which is accomplished by means of some of the pollen falling upon the stigma. Soon after a grain of it touches the stigma, a slender tube grows downward from it, until it reaches the ovule, or baby seed. Inside the pollen grains are cells which differ from the ovule, but which have a strong attraction for it. One of them descends the tube to the ovule, enters it, and blends with it to form a new cell which is capable of growing into a new plant. If for any reason the pollen fails to reach the stigma, and consequently the cells within it fail to fertilize the ovules, the little seeds never develop, but turn dark and shrivel up.

There is still another fact to be noted in this connection. It is very desirable, and in many plants absolutely necessary, that the pollen which fertilizes a given seed be brought from another flower of the same or a closely related kind. And the plant which grows from

the seed thus produced will have some of the characteristics of both the plant which furnished the ovule and the one which furnished the pollen.

Thus nature has provided man with a means by which he can improve upon the common forms of plant life. Luther Burbank, the famous plant wizard, has taken advantage of this and produced many new varieties of plants which are a great improvement over the old.

The means by which this is done is quite simple when the underlying principles are understood. Two plants are chosen which have the characteristics desired. Pollen from one is placed upon the stigma of the other, and the seeds which result from the cross-pollination produce plants which combine some of the traits of both parent plants.

Care must be taken that no pollen reaches the stigma except that which has been selected by the plant breeder. Otherwise the results attained will be anything but those desired. For example, watermelons and pumpkins are closely related, and if planted near each other cross-pollination will take place by natural means, and the next year's crop of watermelons will be yellow and tasteless. Popcorn and field corn must be kept apart, or the distinctive characteristics of each will be lost. These are two of

the most common examples of the natural crossing of plants.

Frances Gulick Jewett, in writing of the work of Luther Burbank, says: "He took the plant amaryllis, with its slender stem and its blossom two or three inches across, and from this he helped nature evolve a new amaryllis with low, sturdy trunk about eighteen inches high, and a blossom nearly a foot in diameter. He took the common, every-day poppy, multiplied its hybrids by tens of thousands, made careful selection of ancestors, kept close watch of descendants, continued the selecting, the rejecting and the multiplying for several years, and to-day it is as if the flower had been glorified. Each blossom is from eight to ten inches in diameter. . . . He has also produced a blue poppy, unknown to the world before, and has changed the color of the native poppy of California from gold to crimson.

"In addition, he has transformed the plum and has made a combined fruit from the plum and the apricot. He has taken the old-fashioned wild daisy of New England, has combined it with daisies from Japan and England, and has secured the lovely Shasta daisy, which has no rival. He has taken the thorn-covered cactus of the deserts of the West, has removed the thorns for future generations, and has made the plant useful to man and beast alike."

Nature has made very careful provision for the cross-fertilization of plants, to insure the production of seed. Sometimes the wind carries pollen from one flower to another, but more often the work is done by insects. The honey-bee goes from flower to flower continually, and its hairy body can often be seen dusted thick with the yellow pollen. Some of this is brushed off into the pockets on its legs and taken home to be made into bee bread, but we may be sure that some of it is left upon the stigmas of other flowers.

We often think that nature goes to a great deal of trouble to give us beautiful flowers to enjoy, yet the fact is that nature is concerned mainly with the ripening of the seed, and the consequent perpetuation of the species. But our wise and loving Creator has designed that that purpose shall be accomplished, in part, by means of beautiful forms and colors, and sweet odors that give us untold pleasure.

This is notably true of several fragrant flowers of waxen whiteness, among which are the nicotiana, the poet's narcissus, and the tube-rose. Scientists tell us that these flowers are cross-fertilized by night-flying moths, which are guided in the semi-darkness both by the white blossoms and by the penetrating odor.

With every purple flower, the morning-glory vine hangs out an invitation to the insects

to visit it. The markings on the corolla, which add so much to its beauty, serve as guide-lines to the nectar glands, and the stamens are so placed that each insect incidentally carries away pollen to another flower.

Much of the endless variety which we find in plant life is due to nature's effort to cross-fertilize her seeds, to protect them from harm until they shall have had time to ripen, and then to distribute them in such a way that they will grow and form new plants as far from the parent plant as possible.

Thus, the apple seeds have a fleshy covering so tempting to the taste that the fruit is shipped long distances. The chinquapin is covered with a prickly burr which defies any one to open it until the nuts are ripe. The mistletoe grows high up out of reach, and birds carry the sticky seeds to new resting-places. Many kinds of weed and clover seed pass through the entire digestive tract of animals, and are scattered upon fresh soil in manure which is applied as a fertilizer.

Goldenrod, dandelions, poppies, and innumerable other plants, produce an enormous amount of seed. This is because nature knows that only a small proportion of it will find suitable conditions under which to germinate and grow, and she wishes to provide for all contingencies.

There are certain kinds of blossoms which we would scarcely recognize as flowers at all. Sometimes the calyx and corolla are entirely lacking, and in some cases the stamens and pistil are even on separate plants! The pussy-willows which all children love so well have only stamens, while the willow flowers that contain the pistils are quite unattractive, often situated across a marsh from their showier brothers. The catkins of the oak hang in dainty streamers from the tips of the branches, where the breeze can catch the pollen and toss it about. But the baby acorns hug the limbs closely, so that when the wind blows against the tree the pollen will lodge upon the stigmas and fertilize the seeds.

The creamy white blossoms of the sumach dry up and become unsightly, but in the top of another bush a cluster of insignificant-looking greenish knobs develops into the handsome red plush berries which we see in the fall.

These are only a few of the endless adaptations of plants to the purpose of their existence. And we should bear in mind that that purpose is twofold—first, to maintain their own life, and, second, to reproduce themselves. It seems sometimes almost as if they were endowed with human intelligence, so persistent are these instincts of life and reproduction within them.

II

HOW WE ARE MADE

WHEN a child is born into the world, its one concern is the preservation of its own life. For many days it eats and sleeps, caring nothing about the trouble and inconvenience which its coming may have occasioned to other members of the family. It accepts with complete indifference the affection which is showered upon it.

Thus far it is very much like the baby plant, which eats and grows through so many sunny days. But after a time an important difference is apparent. The child develops the power to think and will—something which plants, however beautiful, can never possibly acquire.

We can not overestimate the value of this. It is what differentiates the human being from the lower creation, and makes social life possible. For, after this power has begun to develop, although the child still feels the natural instincts strong within it, it is able, by putting forth effort, to direct and control them. It may

desire food, but if the only food within reach belongs to some one else, it can curb the desire until such time as food can be obtained without violating the rights of others. It learns also to deny itself food which is harmful. Green apples may look alluring, but if it knows that they will interfere with its growth instead of aiding it, it can by an act of reason and will resist the impulse to eat them.

Year after year mind and body develop. The period of babyhood passes. School days begin, and in the wealth of interests which they bring to the growing girl the time slips by as if by magic, and she soon finds herself at the borderland of the teen years.

And now there comes into her physical life a very important change. Up to this time her body has been concerned only with its own growth. Now it prepares itself for reproduction. The organs of reproduction have been present since birth, and have, without her knowing it, exerted a marked influence upon her tastes, habits and temperament; but until recently they have been small and comparatively undeveloped. Now, since she is growing so rapidly and increasing in breadth through the hips, there is abundant room in the pelvic region for them to attain their normal size.

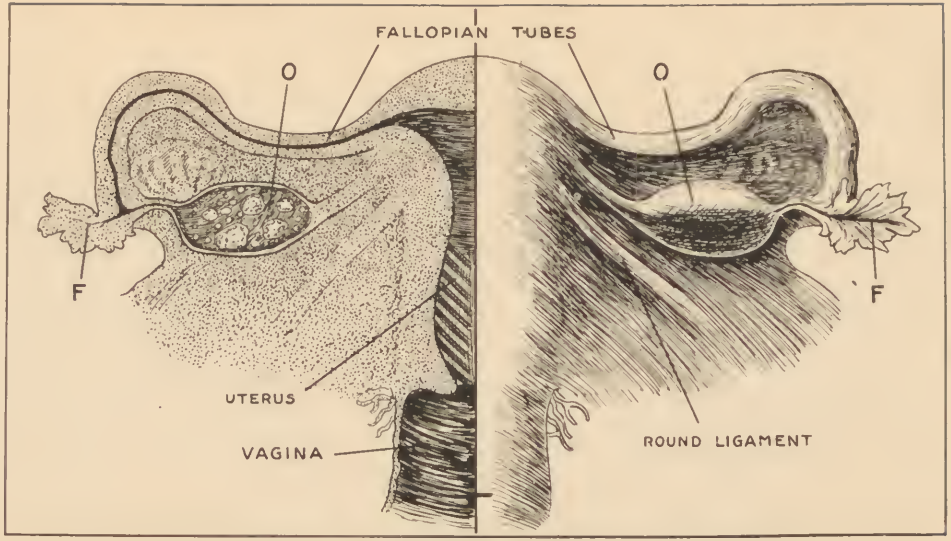
There are certain external signs by which the girl may know that those organs are enter-

ing upon this new stage. Her breasts, instead of remaining small and flat as in childhood, fill out until they have the beautiful curves of womanhood. A growth of hair appears under the arms and in the pubic region. Most important of all, menstruation begins. And in order that a girl may understand the meaning of menstruation, she must know about the female organs and their purpose.

If you will refer to the accompanying diagram, you will see two small bodies marked O. These are the ovaries, containing countless eggs, or ova. Each ovum is enclosed in a covering called the Graafian follicle or vesicle. Near the ovaries are fringes of tissues marked F. These are the fimbriated processes, at the end of the oviducts, or Fallopian tubes (T).

When a girl reaches the age of twelve or fourteen years, she arrives at the stage where the reproductive organs begin to perform their intended functions. This time in her life is termed puberty. The period of growth of those organs continues ten or twelve years before they are fully matured, and this extended period of development is known as adolescence.

At puberty the first ovum ripens, and the follicle which contains it bursts and sets it free. It is caught by the fimbriated processes and conducted through one of the Fallopian tubes to the womb, or uterus (U).



THE LEFT HALF OF THE ORGANS IS SHOWN IN CROSS SECTION;
THE RIGHT HALF IN ITS EXTERIOR APPEARANCE

The uterus is a small room three inches in length. It is shaped like an inverted pear. The larger part of it is called the fundus, or body of the womb, and the smaller and lower part is the cervix. The cervix extends a little way into a tubular passage called the vagina, and has a small opening, called the os, leading into the latter organ. The vagina, which lies parallel with the rectum, also has an opening at its lower extremity, which is situated between the anus and the opening from the bladder.

The term "vulva" is variously applied to the lower part of the vagina, to its exterior opening, and to that opening and the tissues surrounding it. Those tissues consist of two small folds of flesh called the labia minora, and two larger folds called the labia majora, which serve as a protection to the parts within, and are themselves hidden from view by the pubic hairs, or pubes.

The breasts, although located in another part of the body, are also classed among the female organs of sex, and are connected with the pelvic organs by an intricate system of nerves. In them are the mammary glands, which secrete milk after childbirth.

We are now ready to trace the progress of the ripened ovum from the ovary to the outside world. We have said that the ovum, when it ripens, bursts the follicle which has hitherto

enclosed it. The fimbriated processes reach out like slender fingers and grasp it, and conduct it into the opening of the Fallopian tube. This tube is extremely small, but the ovum is tiny also, and has no difficulty in passing through it. It is assisted on its way by minute cilia, or hair-like processes, and so reaches the uterus.

From puberty until about the age of forty-five years, one of these ova ripens each month. In rare instances two or three ripen at once, and if fertilized will produce twins or triplets. At about the time the ovum reaches the uterus, a remarkable change takes place in that organ. It is lined with a delicate mucous membrane, and the capillaries in this lining become gorged with blood, so that some of it oozes through the walls into the uterus itself. This blood, which passes through the os into the vagina and is thence expelled from the body, constitutes the menstrual flow. It continues from four to six days, being most profuse during the second and third days.

It was formerly supposed that the flow was caused by a congestion of blood in the Fallopian tubes, some of which oozed through and was discharged. It is true that such a congestion occurs, and that a small quantity of blood from this source is contributed to the flow. But it is now conceded that the flow, in the main, originates in the uterus itself, and is designed to

cleanse that organ and prepare it for its special work of cradling the human infant.

This menstrual discharge, unlike the urine and the faeces, is not controlled by a sphincter muscle which can retain or expel it at will. It is therefore necessary that a folded cloth be worn to protect the clothing, held in place by a washable sanitary belt which can be purchased from any department store or mail-order house, or which can be made at home.

It was supposed a generation or two ago that it was unsafe to bathe during the menstrual period, and much discomfort and doubtless ill health also resulted. It is true that the body is very sensitive to exposure at this time, and that to become chilled or to sit with damp clothing is quite likely to bring disastrous results. Some caution is necessary, particularly during the first few days, to avoid exposing the body to sudden changes of temperature. But if a sponge bath is taken with warm water, and only a portion of the body uncovered at a time, there can be little danger of taking cold. The private parts should be cleansed daily, or oftener if necessary, and a clean napkin used, that the girl may be as fresh and sweet at this time as at any other.

Nothing is more essential to lifelong health than the observance of some simple precautions during the menstrual periods. Besides avoid-

ing exposure, the girl should save herself from excessive fatigue. A walk which would be invigorating at any other time may now be injurious. Excessive study is also bad. The nervous system is in an extremely sensitive condition, and should be spared all exciting influences. The eyes tire easily; the stomach needs a little lighter food than at other times. For the vital forces of the body are being concentrated in the pelvic region to accomplish a certain purpose, and if other calls are made upon them unnecessarily, a deranged system will be the result. But if the girl performs only such physical and mental labor as necessity requires, and keeps her mind calm and free from irritation, she will be rewarded after a few days by such a sense of abounding vitality as will more than repay her for any inconvenience she may have undergone.

Sometimes a girl suffers pain during the first day or two of her period. If it is at all severe or troublesome she should have her mother or some older friend take her to consult a physician. For, strange as it may seem, pain at the periods soon becomes a physical habit which is difficult to break.

We are told in the Bible that God created the human race male and female. Moreover, we have seen that even in the more highly developed forms of plant life there are two

elements, which are really a male and a female element, that enter into the reproductive process. So we are not surprised to find that in human life reproduction can occur only through the union of the male sperm with the egg of the female. It is quite important that we have a clear idea of the part played by the male as well as by the female.

The principal male organs of reproduction are two groups of glands called the testes, which are enclosed in a sac called the scrotum, and a long, slender organ called the penis. The function of any gland is to select certain elements from the blood and produce from them a secretion which has a special use in the body. We are familiar with the work of various glands, such as the salivary glands, the pancreas, and the liver.

The peculiar secretion of the testes is a fluid called semen, which contains the spermatozoa, or male cells. This fluid is produced only as needed, and passes through a long, slender tube into the urethra, which extends through the penis. When a husband and wife desire to have children, the penis of the male is inserted in the vagina of the female, and a quantity of semen is ejected. This process is referred to as the copulative or reproductive act, as coition, or as sexual intercourse.

The ovum of the female is passive, but the sperm of the male is very active. It is in con-

stant motion, wriggling about in the fluid which surrounds it like an animated tadpole. And in every drop of semen there are large numbers of spermatozoa. They move about in the vagina until they find the os, or entrance to the womb. Frequently they are ejected so directly in front of the os that they enter it at once. There they seek for the ovum, and so powerful is the attraction which they feel for the female germ that they will even travel far up into the Fallopian tube in search of it, if they do not find it in the womb.

When a spermatozoon finds an ovum, the two cells unite to form a new cell called the embryo, just as the male cell in the pollen unites with the ovule in the pistil of the flower to form a seed. This embryo finds a resting-place in the uterus, and after a short time becomes attached to its walls by means of a membrane called the placenta, and thereafter receives its nourishment from blood vessels connected with the circulatory system of the mother.

Week after week the new life grows, until at the end of nine months a perfectly formed infant is ready to be born. During this time the elastic walls of the uterus have expanded as necessity demanded, and now the os and vagina also expand and allow the child to pass out into the world, to a separate existence of its own.

III

SEXUAL ATTRACTION

AS we take up the study of the phenomenon of sexual attraction, it is well for us to recall the effort which nature makes in the plant world to secure the fertilization of her seeds. Flowers are clothed with beautiful colors and odors, and are supplied with hidden stores of nectar which bees and insects seek out, while they unconsciously carry pollen away with them to deposit in other flowers.

In the animal world, also, we find that the law of mating and reproduction is universally in operation. A moth emerges from her cocoon, and by some subtle penetrating odor a male moth far away in the woods is enabled to seek her out and fertilize her eggs. Birds mate, and together build intricate nests in which their eggs are laid and hatched. Among higher animals there is an instinct by which the male can tell when the female is in proper condition for impregnation, and the female at such times welcomes his advances.

In all these forms of animal life the young become mature, or at least independent of

parental care, in a very short time. Young birds usually leave the nest in from one to three weeks after hatching. Many young animals receive no care whatever from the father after birth, and need none. This is true of puppies, kittens, calves and colts. The father's part is merely to furnish the male reproductive cell, and give it an opportunity to unite with the ovum of the female, in order that there may be offspring.

The young of the human family differs greatly from that of the purely animal creation. It is extremely helpless, so that the mother alone can not attend to all its needs. Its period of infancy and childhood is extremely long. And so complex is its nature, so many faculties does it possess which must be trained and guided, that it requires the co-operation of both father and mother to accomplish the task. So we have the institution of marriage and family life.

We noted in an earlier chapter that man possesses the power of choice. He has been divinely endowed with will and intellect, as well as with feeling, so that he may order his life on a plane above that of the brute. So, while many beasts associate promiscuously at the behest of a blind reproductive instinct, man, conforming to divine law, chooses a mate, unites with her in marriage in accordance with the requirements of the state, and so provides for

his offspring an environment of stability which makes possible for them a higher degree of development.

When we speak of the promiscuous association of beasts, we make some exceptions. The kingly lion and the ferocious wolf are said to show lifelong fidelity to the mate of their choice. The same is true of many of the birds. Most of the wild creatures are faithful to one mate during a given breeding season. So that, even among the lower creatures, we have a hint and foreshadowing of the marriage state.

The rearing of a family of children in a civilized land is no small task, and it would seem, on first thought, that people would be so impressed with its responsibility that few would be willing to undertake it. There is one important reason why this is not so. Men and women share with the rest of creation the instinct for reproduction.

It is important that we grasp the meaning of this fact, otherwise it will be impossible for us to understand ourselves. We do many things which cause us to wonder afterwards as to our own motives, which are really due entirely to this inherent reproductive instinct, and our consequent effort, often unconsciously exerted, to attract the other sex. Frank recognition of this instinct is the first great step toward its intelligent direction.

There are some persons who take a certain pride in believing that they have none of this instinct in themselves. In some cases this may be true, as a result of malformation or of disease. But such a case should be cause for chagrin and embarrassment rather than pride, for it indicates that the person is not normally developed.

Of course these instincts often remain quiescent for many years after adult life is reached. In fact, according to Dr. Forel, it is a sign of strength when they develop slowly. Their presence is not a thing to deplore, but rather to be thankful for, since through them come some of the finest and most ennobling experiences of life.

But we should not lose sight for a moment of the fact that these natural instincts have power to bless the life only when they are held strictly accountable to intellect and will. Dr. Galloway, in "Biology of Sex," says, "None of the human appetites is more merciless and destructive when allowed to run riot;" but he also says that "the sex bond which brings men and women together as mates may normally ripen into the richest mental and spiritual companionship and love."

We have studied sexual attraction as found among the flowers. Let us now note how the sex bond operates between men and women.

As the girl is growing up, she is very much like her boy companions. She shares in the same games, and romps and plays out of doors until she is as tanned and sunburned as they. But after she enters her teens, her tastes gradually change. She becomes more refined and reserved; her body develops beautiful curves; her complexion clears up; the deepened coloring of lips and cheek, the added luster of her hair, make us think of the rose that is opening its silken petals on a summer morning in invitation to the bees.

And while the girl does not always realize it, all this beauty which comes to her in the teen years is bestowed by nature in order that the other sex may be attracted to her and mating accomplished.

During this same period the girl gets in the way of giving very careful attention to her dress and toilet. She wants to look well, especially to her boy friends. She is fond of pretty clothes and new fashions. And though she does not know why she feels as she does about these things, she is really obeying a law that is deeply imbedded in her nature. She is giving expression to the mating instinct within herself.

In her desire to please men, the young girl does things which her better judgment would condemn, if she would but stop and think. Too often her appeal is on a plane with the flirta-

tions whieh animals indulge in; and sinee there are many men whose sexual instincts are entirely on the animal plane, it is easy for the girl to win the attentions of that class of men. It is also easy to win the respect of men of charaeter, the kind that will some day ehoose some sweet, womanly girl for a wife; but the means to be employed in the two cases are entirely different.

Let us eonsider first the girl whose mating instincts are not guided and direeted—are not modified by her thinking and willing—but which sway her much as do those of the wild forest creatures. Her taste in elothes runs toward that which is flashy and extreme. The more daring the style, the more it appeals to her. The exposure of too much neck and arm, the use of too much laee and ribbon, the wearing of dresses on the street that were designed only for parties—these traits are characteristic of her. She covers her face with paint and powder; she dotes on jewelry, even though it be cheap in quality; she fluffs up her hair until it looks untidy. She is on the street a great deal, and in small towns makes a praetice of being at the depot at traintime. She laughs and talks loudly in publie plaees, and in other ways calls attention to herself. She enjoys seraping acquaintances with strangers, and has great sport whenever a circus or show troupe comes

to town. In all these ways she advertises herself as being on the market—at a very cheap price, at that. And men as cheap as herself respond to her advances.

The other type of girl is quite different, and is vastly more attractive to all people of taste. She gives careful attention to her dress, in that she is always clothed in a way suitable to the occasion. She never makes the mistake of selecting a party dress for street wear or for business. She chooses simple and becoming styles, and prefers to spend her money for good material rather than for multiplicity of garments or over-decoration. She keeps her skin clear and fresh by healthful living, and cultivates habits of cleanliness, both as regards her person and her apparel. She does her hair simply, keeps her voice low and sweet, and avoids making herself conspicuous in public places.

This girl, no less than the other, is exerting sexual attractiveness, but on what a different level! Instead of degrading and debasing it until we turn away in pity or disgust, she is lifting it up into the realm of the spiritual, to the plane of modest and winsome womanhood.

Dr. Galloway says: "The differences between the male and female parents are for the same purpose as the differences between the cells; namely, to bring together with the greatest certainty the male and female cells. . . . In the

higher animals we know that the attraction of the female may be exerted through odor, sound, color or form. In addition to these attractions through the senses, there are in both parents, but in the male especially, powerful internal instincts and appetites that make them seek one another. These tremendous desires and attractions between the parents, whether conscious or unconscious, have the one biological purpose: they insure the bringing together of the two kinds of cells in order that they may unite and thus make reproduction more effective. These mental attractions of the parents lead the way for the chemical attraction of the cells."

Dr. August Forel, in his very comprehensive book, "The Sexual Question," calls attention to the fact that man is strongly attracted to that which is new and different. Nature has matched that tendency in man by giving woman the knack of attiring herself in a variety of pleasing ways, and by endowing her with a versatility of mind and interests that admits of endless development.

Thus, unconsciously to the young people themselves, nature continually sets the stage and manipulates the players, with one end in view—the reproduction of the species.

We have not spoken thus far of that very important phenomenon which is the outgrowth in part of the attractions already mentioned;

namely, love between man and woman. Poets have sung of it for ages; scientists have tried to analyze and define it; but it remains the great marvel and mystery of existence. Nothing else has such power to sweeten and beautify the life; nothing else, in its perverted form, can curse with such blight and misery.

The dictionary gives, as one of the definitions of love: "A tender and passionate regard for one of the opposite sex." Many elements no doubt contribute to its development, yet we can not but consider the power of a man and woman to love each other steadfastly, year after year, through pleasures and reverses alike, as a beautiful power that is God-given. That such a power has been bestowed upon the race we can not for a moment doubt, with so many examples of marital happiness and constancy before us. In the midst of all the burdens incident to the rearing of a family, it is this love which comforts and upholds, and makes the rough places smooth.

We do marvel, however, that a more serious effort is not made to determine the laws, if there be such laws, by which love is governed. Surely the Creator would not place us in the world, surrounded by powerful natural forces, and not supply us with some reasonable degree of security from the dangers that attend them. And, likewise, He would not bestow upon a few

the priceless gift of love, and arbitrarily bar others from the enjoyment of its blessings.

So, while we recognize that a certain degree of chance and uncertainty enters into all human life, as far as happiness is concerned, we may reasonably expect that, before our study of this subject is completed, we may find some basis or foundation upon which the structure of a harmonious sex life may be built.

IV

THE THRILL OF SEX

WE have learned enough of Nature's ways to know that she is exceedingly tenacious in her purposes. She multiplies the dandelion's seeds by tens of thousands. She strews the air with the down of sycamore and cottonwood. She fills the pods of the poppy and portulaca so full that the world would soon be brilliant with their blossoms, if only half of the seeds should grow. She provides barbed hooks for the burdock and the sandbur, and an adhesive surface for the beggar-ticks. In innumerable ways she reveals the purpose which dominates her—a quantity of offspring for all living things.

Nature is just as determined that human beings shall have children as she is that seeds of the plant shall ripen and be scatered abroad. She cares nothing whatever about the ultimate happiness or unhappiness of the mating. She does not even care whether or not individuals conform to the law of marriage. She wills only that they multiply themselves and perpetuate the race.

You can readily see what an unstable condition of society would result from this purpose of nature, were it not for the fact that we are endowed with intellect and will. When God made man, He told him to dominate and subdue the earth, and that dominion would not be complete if he failed to master his own being. And the exultant sense of mastery and self-control which he may experience more than compensates him for any denial of his natural wishes and instincts which he may have to undergo.

There is a great deal of careless thinking on this point. Many people confidently assert that anything which is contrary to nature is necessarily wrong, overlooking the important fact that man was explicitly instructed to dominate and control nature.

Thus, nature ordains that all manner of seeds shall be scattered abroad. But man takes a plot of ground, fences it, pulls up the weeds, and plants only certain kinds of seeds therein. More than that, he improves those kinds by careful selection and breeding, until they bear little resemblance to the original stock. He has done no violence to nature; he has merely made it serve him.

Again, he brings his family into a western wilderness that is infested with wild beasts. Nature has decreed that they should roam the woods, but, exercising his divinely bestowed

prerogative of dominion, he kills off those that are vicious, and stocks his land with cattle and other domestic animals.

In the purely personal realm the same process takes place. Nature endows us with an instinct for self-preservation, which shows itself in early childhood in extreme selfishness. But before adult life is reached we learn that the blessings of family and community life can be enjoyed only by foregoing selfishness and merging our interests with those of our fellows.

In countless other ways are our early instincts supplanted, to our great and lasting advantage. It is the conflict between the flesh and the spirit, of which Paul speaks so often. Because we are infinitely above the beast we are able to thus sift and sort our impulses, and replace those that have served their use with something higher. The law of Moses was good, but it was only a stepping-stone to the more resplendent gospel. It is a familiar saying that "self-preservation is the first law of nature," yet that law yields to a higher one which says, "Greater love hath no man than this, that a man lay down his life for his friends." And the power of that higher law is attested by the sacrifice of innumerable brave lives on European battlefields.

From all this, we can see how necessary it is that we study the laws of nature carefully, and

our own selves as well, in order to determine when our natural impulses and instincts should give way, that our highest good may be secured.

Now, in order to make more certain the process of reproduction in human beings, nature has designed that the reproductive act itself be accompanied by a distinct thrill of pleasure. It might be explained here that the first efforts at sexual union are likely to be more or less painful to the female, especially if the male is actuated by a spirit of selfish passion, instead of tenderness for her welfare. It is only after some practice that the delicate tissues yield readily to the presence of the male organ of copulation. Even in later married life, the thrill is generally more pronounced in the male than in the female; although, in the security of the home, conscious of the approval of the laws of God and man, the wife learns to find a very sweet and tender satisfaction in this union with the husband to whom she has given her heart's love.

It is a long step from the reserve which has characterized the girl before marriage to such intimate relations as these. But nature has bridged the chasm little by little, preparing amply for the change. The husband and wife enjoy many privileges not accorded to others. There are frequent exchanges of caresses; hand grasps hand in a momentary clasp as they pass

each other within the privacy of the home circle; the arm of one is thrown around the other's waist as they stand looking at book or picture together; lips meet lips freely in expression of affection. And every touch and caress contributes to a state of unity of mind and body which helps to break down any barriers that may exist to a closer physical union, and which destroys any sense of strangeness in the act which they might otherwise feel.

Some of these privileges are permitted during the period of engagement, but they should be indulged with great caution at that time, for they lead in one direction, and one only. During the first days of married life caresses and endearments fill a useful place, and even after years have passed they tend still to lead the pair to a closer union, physical as well as spiritual.

We can readily see that this is a wise provision in our natures. There is much opportunity for friction and discord in the continual association of every-day life, and were it not for this means by which contact breeds closer contact, the home might easily be disrupted and the husband and wife drift apart. As it is, if they are reasonably suited to each other and are guided by standards of right conduct, the sense of unity and harmony between them grows continually.

There is a distinct difference in the impulse of sex as experienced by the woman and the man. With him it is more localized—the definite desire for sexual union. This is because nature has designed that he should be the more active of the two in the seeking of a mate, even as the male sperm is more active than the female ovum.

But this does not imply that he is more sexual than she. Her sexuality merely expresses itself in a different way. It is less localized and more general. Dr. Forel says: "Man represents the active element in sexual union, and in him the sexual appetite is at first the stronger. This appetite powerfully affects the male mind, although sexual life plays a less important part in him than in the female."

It is a great mistake, then, to assume that sexuality is a quality that belongs to man in larger measure than to woman. The male and female reproductive cells are made with an attraction for each other designed to lead them to a union with each other, and the consequent beginnings of a new life. That the methods pursued by the two are different does not prove any lack of unity of purpose.

The reproductive cell gives its peculiar characteristics to the entire individual. Thus, the female cell imparts to the woman all of her distinctive femininity. If the ovaries

are removed during the period of life when the individual characteristics are taking form, the girl will grow up coarse and unattractive, entirely lacking in distinctive feminine qualities.

Dr. Galloway says on this point: "One of the most important things for human beings to realize is the vital and profound influence which reproduction and sex have on the whole of the developing personality. . . . It is believed by biologists that the sex organs—ovaries and testes—manufacture certain specific substances, which on being poured into the blood-current pass to the muscles, the brain, the skin, and other organs. . . . In other words, the natural, healthy condition of the internal sex organs, through their direct action on the blood, modifies most profoundly the body, mind and nature of the organism to which they belong."

Sexuality, then, is a quality which is shared equally by man and woman, though it differs in its manifestations. We quote again from Dr. Galloway: "Around sex, and making fertilization still more sure, is the most remarkable series of attractions, desires, appetites, passions and gratifications known in biology. They seem to be as general and practically as powerful as hunger and thirst. We believe this to be an evidence and measure of their importance in life."

With such forces as these operating within us, it behooves us to exert ourselves to understand them and learn to control them, so that they may be our useful servants. Otherwise, it is quite possible that they will overmaster and enslave us.

Jesus Christ set a new standard for the world in many ways. One of these was in the domain of sex. He said: "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Let us try to understand just what the Saviour means. Adultery is the sin of entering into sexual intercourse with one who is married to another. That which He condemns, therefore, is the sin of allowing the thoughts to dwell with eagerness upon the sexual thrill which gratification would bring.

It is probable that comparatively few young women ever experience conscious sexual desire before marriage. The sexual impulse with them is vague and indefinite, and its promptings are not to illicit sexual intercourse, but rather to the thrill which comes from more casual contact with one of the other sex.

Let us state this in a little different way. The young man whose sex nature is uncontrolled seeks opportunity for sexual intercourse, and is a standing menace to every young girl who comes under his influence. The young

woman whose sex nature is uncontrolled in some instances abandons herself to illicit relations with men; but far more often she seeks only the opportunity for the thrill of a handclasp, an arm thrown across some one's shoulder, a lingering good-night kiss; *and she and her type are a menace to every decent boy in the land who is fighting hard for purity and self-mastery.*

Many a woman's life has been wrecked by the lust of men. But before we condemn the men too harshly we should ask ourselves if the fault does not lie in part at the door of the woman who is willing to shake a man's nature to its depths for the sake of the momentary thrill which it brings to her. *And this thrill in which she indulges is as illicit in the sight of God as is the thrill experienced by a man who indulges in sexual intercourse with a woman not his wife.*

It is strange that the world has so long persisted in its superficial definition of morality. The girl who yields, under momentary pressure, to physical temptation, must ever after bear the stigma of a fallen woman. Another girl consciously and intentionally arouses the passions of men year after year for the gratification of being made love to, and yet is considered virtuous! Where is our sense of discrimination?

Morality and immorality are essentially qualities of mind and not of body. Physical relations which follow are merely the expression of that which already existed in all but outward form. And that the outward form is repressed is no sure token of chastity.

The girl who chooses to live in an atmosphere of continual sexual excitement is not a girl of high virtue, however scrupulous she may be to avoid that which the world calls immorality. She is violating some of the subtle laws of her being, and nature will exact a penalty in shattered nerves, and in dulled sensibilities and moral standards. She is a long, long way from that path of supreme happiness where true love lies.

V

"HANDS OFF!"

THE principal of a certain high school was watching the students at recess. Some of them were "scuffling" just outside the entrance to the building. There was nothing particularly bad in itself in what was going on, and yet the tendency of it all was only too apparent to one who looked with seeing eyes.

The principal saw enough, and then rang the bell. He watched the students march in, and then, his countenance livid with indignation, he administered a seathing rebuke which closed with these significant words: "'Hands off!' is the only safe rule for young ladies and gentlemen."

He was a man of middle age, with a family of his own, and he knew whereof he spoke. The young people were innocent enough in their intentions, but they were trifling with powerful forces which were likely to sweep them off their feet at any moment.

Mrs. Wood-Allen Chapman, daughter of Dr. Mary Wood-Allen, writes very pertinently of

this subject in an article which she calls "Playing with Fire." Referring to young girls, she says: "They would defend more faithfully their first-line trenches if they realized that, once they are taken, the explosion of hidden mines becomes alarmingly imminent. What is this hidden explosive? It is the great creative impulse, the eternal substratum of life itself."

The first and most important line of defenses for every girl is the inherent sense of maidenly modesty and aloofness which would say to every man who comes near, "Do not touch!" This line securely held, all the demons of perverted manhood in the universe can not break through, except by actual violence.

A man who was the father of several lovely girls gave them advice to this effect: "Do not ever let a man put his hands on you. Once you allow yourself to yield to the magnetism of his touch, your greatest power of resistance is gone." He did not mean that they should not allow any indelicate handling of their person. They were girls of sense, refinement, breeding and character, and therefore needed no such admonition. What he did mean was that any touch held tremendous possibilities of danger, even though it were nothing more than a hand resting lightly on shoulder or hair.

These are facts which every married person knows, and yet it is the unmarried who most

need to be safeguarded by the knowledge. Let us refer again to a statement made in the preceding chapter regarding the intimacy of husband and wife: "There are exchanges of caresses; hand grasps hand in a momentary clasp as they pass each other within the privacy of the home circle; the arm of one is thrown around the other's waist as they stand looking at book or picture together; lips meet lips freely in expression of affection. And every touch and caress contributes to a state of unity of mind and body which helps to break down any barriers that may exist to a closer physical union, and which destroys any sense of strangeness in the act which they might otherwise feel."

That is the effect the intimate touch has upon husband and wife, who have been accustomed to close association for weeks or months or even years. And what may not be its effect upon impressionable young people who are living under the accumulated stress of mating instincts that have never yet been gratified? They may be all-unconscious of those instincts, but that unconsciousness does not lessen the danger.

Mrs. Wood-Allen Chapman says further regarding girls: "They are not sexless beings, as they too often imagine. Deeply hidden beneath the surface of their lives, the great, resistless

current of the racial impulse sweeps on its majestic way, like a mighty, hidden river. Why, their very impulse to preen themselves whenever one of the opposite sex appears, to send out inviting glances, to smile coquettishly, to retreat that he may be led to advance—what are these but the outcroppings of that same unescapable instinct?''

The national organ of the Y. M. C. A. not long ago related the case of a fine young man who formed the habit of scuffling with a girl who was employed in his father's home as a domestic servant. The habit aroused his passions to such an extent that serious consequences nearly resulted. He went to his father and frankly told him his experiences, and his father helped him to see that he was reaching a period in his physical development where he simply must say, ''Hands off!''—otherwise he need expect no relief from the fight he was making to control himself.

Few habits are so much to be condemned as the habit of scuffling. It is ill-bred, in the first place. It is rude, unbecoming, out of place, entirely uncalled for, and leads to more unfortunate results than unthinking young people can possibly realize.

Prof. Thos. W. Shannon, of the Practical Eugenics Movement, says: ''The billing and cooing of birds, the rutting of the deer family

and the teasing of the horse family all have a common purpose—sexual excitement preparatory to mating. These are not acts of love-making preceding a choice of companions, as some writers intimate. Such is not the true interpretation. The female does not permit these social intimacies before she has been chosen as the mate of a particular male. The male pinches his mate with his teeth, rubs his mouth about her face and neck, breathes his breath upon her face, neck and breasts. She is lovingly passive, but anxious. These are Nature's law of sexual excitement. . . .

"The similarity of the methods of sexual excitement among the birds, the lower animals and the human family are strikingly alike. By analogy, pinching, playing with the hair, kissing, embracing, sitting and reclining in the laps of each other, have the same exciting effects upon the sexes in the human family as the physical approaches referred to have upon the lower animals. No healthy, sexually vigorous husband and wife, under forty, can engage in these relations for five minutes without experiencing some sexual excitement. Then, certainly, young people passing through the stormy periods of adolescence can not with safety engage in these social improprieties without exposing themselves to the gravest social and moral dangers. Not one girl in fifty, who falls,

would have fallen if she had exacted the social law, 'Hands off,' and had reserved unkissed lips for the man she hoped one day to meet at the marriage altar."

Professor Shannon states the case strongly, but none too strongly. Any normal married couple can confirm what he says about the effect of physical contact. Then why will young people persist in acts which, when perverted from their rightful place, are nothing less than revolting? We think of beastliness as a low thing for human beings to stoop to, yet beasts will not violate their sex natures by arousing passion at any but the appointed times. It is not to be deplored that we possess animal, or physical, natures, since we are physical as well as spiritual beings; but to let those impulses run riot as even animals would not think of doing is unspeakably coarse and shameful. Let every girl who reads these lines resolve that she will never—or never again—thus descend below the plane of decency and good breeding.

A woman who had been married nearly a decade, and who had sought to understand her own experiences, made this statement: "I can lay my hand upon my husband's shoulder and by that simple act arouse every bit of latent passion there is in him. I have done it repeatedly." And many a well-meaning young girl

has done the same thing repeatedly, though she did not know it!

Not all men are equally susceptible. The boy in his early teens may have very little conscious sexual impulse, but by the time he reaches his later teens or early twenties he is likely to be conscious to the extent of having to meet severe temptations along that line.

A worker with boys whom I questioned on this point replied: "My observation is that the real difficulty doesn't begin until they are about seventeen to twenty. Then, for some, it is a struggle to control their thoughts while even shaking hands with a girl, if she is inclined to 'hold on,' as some girls do. If a girl shakes hands with a young man, she should shake and be done with it. Holding hands is nothing but nursing passion for the average young man in good health."

A young boy who was on the road to splendid, clean young manhood kept company with a girl who had grown up in a family of boys. She was accustomed to familiarities with her brothers, and thoughtlessly treated all other boys as she did them. When she was sitting near the boy friend she would lean forward and place her hand on his knee by way of emphasizing what she was saying. The act was entirely unconscious on her part, but proved so disturbing to him that in order to preserve

the purity of his own thoughts he was obliged to break off his association with her, although he liked her very much.

Perhaps the most lamentable thing about all this is that young men have no way of knowing that girls fail to appreciate the significance of their own actions. To the girl the personal touch is an invitation to friendly comradeship, or perhaps to lover-like attentions. That is what she tells herself at least, though, did she but know it, she is really yielding to the instinct of sexual attraction which she holds in common with the rest of creation.

The young man, if he is not too immature, has a better understanding of himself. And he often quite naturally assumes that the girl's familiarities have a very different meaning than she intends them to convey.

Will H. Brown, author of "The Sex Life of Boys and Young Men," asserts: "No self-respecting boy is going to make advances to a girl whom he respects who holds herself with proper reserve; but the minute a girl begins cuddling up to a fellow the danger begins, and the fight within his own heart is increased mightily."

Now, there are many cases where a nice girl feels a very strong affection for a young man, and would like to have it returned. But if she does those things which make self-control

difficult for him, she weakens the fiber of his manhood, and defeats her own purposes. It is one thing to arouse passion, but quite another to kindle the kind of love that endures through life. Any woman of the street can do the former, but the man who allows his passions to be kindled by her never respects her. Neither does he respect and love the otherwise nice girl who cheapens herself by cuddling and hand-holding. He may make love to her, but he will not truly love her.

A man of good character whose faith in womanhood had been severely shaken said: "You can't tell me that a girl doesn't know what she's doing when she excites a man's passions!" He was wrong in his opinion, yet it would be very much better if girls did understand these things. Women have suffered unspeakable misery because of faithless husbands, and the diseases that spring from vice. But until they learn to grasp the broader aspects of sex, and to comprehend the meaning of their own experiences, they can never be the constructive, ennobling power in the lives of men which the Creator intended they should be.

Every year exacts an enormous toll of unfortunate girls who bring illegitimate children into the world. Yet Will H. Brown makes this statement: "I have heard many young men say that but few fellows would ever think of such

a thing as ruining an innocent girl if they were not first led to believe that the sexual act would be welcome.'' Mr. Brown enjoys the confidence of large numbers of young men, and undoubtedly speaks with authority.

To the self-respecting girl who desires to strengthen her own moral fiber and that of her young men associates there can be but one rule of conduct—''Hands off!'' One's person is a sacred thing, not to be violated. There is even an aura of magnetic influence surrounding the person which should not be carelessly penetrated.

A chaste woman shrinks from entering this peculiar magnetic sphere of a man not her husband, because she is more or less conscious that that magnetism is closely related to the sex life. She can associate with men as business or social relations demand, but she will maintain a certain reserve.

A high-school girl related an experience along this line. She was very much in earnest in her studies, and she had found that to yield to sentimental inclinations decreased her mental power. There was a young man in the class who was very handsome and magnetic. She cared nothing whatever for him, yet she found that when he passed her desk she experienced a distinct thrill. It was only by a determined effort that she was able to get the mastery of

herself, and resist sensations which she knew to be demoralizing to her better self. There was no temptation to touch the young man in this case, but merely to thrill when she came close enough to him to be within his personal circle of magnetism.

A somewhat different experience was related by another person. A woman of good breeding whom circumstances had forced into the business world came in contact with a man at whose office she had occasion to call several times. He was a brilliant but over-assured type of robust manhood. He had shown some marked indications of gallantry during the latter interviews, especially the last one, and she had resolved not to go to his office again, the more particularly as she had learned that he was a married man. She had business at an adjacent office, however, and was about to leave the building when she saw him standing back toward her, in conversation with another man. Her first thought was regret that he should happen to be in such close proximity, and she halted. At that instant there came over her the most intense impulse to go forward and put her hand upon his shoulder; it was well-nigh irresistible. Reason told her that it was an utterly unwise and impossible thing to do; but what has reason to do with these natural impulses? She steadied herself a moment, *and rose above the impulse;* with

all her soul she determined against the feeling and threw her whole force into a single silent "No!" For a moment every muscle and nerve in her body was tense, vibrate, with that all-pervading "No!" Then came complete relaxation, a long breath, and the victory was hers—forever. She proceeded on her way, necessarily passing close enough to have touched him. He was unaware of her presence. In meeting him afterwards, as she did occasionally, there never was the recurrence of any slightest attraction. She calmly regarded him as a flippant, worldly-minded man, and dismissed him from her thoughts.

VI

EARLY INFATUATIONS

THE average girl reaches the age of puberty at from twelve to fourteen years. And about the same time she generally falls desperately in love, or thinks she does, with some boy friend.

Love is variously defined by different people. To some, it is a strong sexual attraction—nothing more. It is on a par with the impulse which prompts animals to mate. It is a powerful thing, consuming every other impulse for the time being, but it is of the earth, earthy.

Now, man is a physical being, subject to physical laws, but he is something more. He is a spiritual being also. He is endowed with qualities which none of the purely animal creation are permitted to share. He has a mind capable of thinking, feeling and willing. And the love which the Creator designed should exist between husband and wife should be linked with all these phases of mind, and not be a thing of the sensibilities, or feelings, alone.

It is very natural that a girl should experience something which she imagines is love, in

her early teens. The body is developing rapidly; the organs of sex are entering upon a period of activity. And since the ova exert such a powerful influence upon the whole being, mental as well as physical, what could be more natural than that the other sex should suddenly be found attractive, and one individual of the other sex particularly so?

The early teen years are characterized by intensity of feeling. Walter S. Athearn says: "For twelve or thirteen years nature has been at work building a boy or girl. Nature now begins another twelve-year process of turning boys and girls into men and women. . . . Having constructed the body of a man or woman, nature now installs in this body the emotional nature of an adult."

The thinking and willing faculties mature more slowly; so that for a few years, until reason and self-control become better developed, the girl is likely to have more or less of a struggle with herself to keep her emotional nature in subjection.

You can readily comprehend the situation. The capacity for feeling, for intense emotionalism, springs into being rapidly, keeping pace with the growing body. And yet it is several years until the other mental faculties catch up with it. No wonder the girl is quick at this time to fancy herself misunderstood by parents

and friends. No wonder, also, that her heart warms readily to sympathetic qualities in others.

Very often she learns only by experience the folly of letting her feelings run riot. Perhaps a boy sits near her at school who has some little mannerism that takes her fancy. It may be an appealing smile; it may be the way he holds his head, or walks, or laughs. Whatever it is, before she knows it she is thinking of him night and day, neglecting her lessons, becoming cross or moody when he does not notice her, and imagining that she can never care for anybody else.

If she will try to understand herself, if she will remember that she is at the stage where the sexual emotions are very keen and not yet toned down by mature judgment, she will not take this fancy seriously, nor allow it to usurp the place in her thoughts which belongs to more important things. For, however strong may be the impression which her boy friend makes upon her, the time of mating is not yet.

In most cases there is little thought of anything as serious as marriage in the mind of the girl, but only the desire to be loved in return. Her love does not seem to her to be connected at all directly with the mating impulse. And yet the fact that an infatuation of this kind occurs in the great majority of girls just at the time of their entrance into womanhood, and the

further fact that in only a small percentage of cases is the attraction of a permanent character, proves that it is caused by the changes that are taking place in the body, and the developing emotional capacity that accompanies them.

An enlightening incident was related by a girl who was of so serious a turn that one would not have guessed that she would have been susceptible to this very common tendency. She reached puberty at the age of twelve years, and was large physically, having by that time almost attained her full height. She became interested, at first through sympathy, in a boy who was the "monkey" of the class, and who had almost nothing to recommend him. He came from vicious parentage, and bore in his heredity the evil effects of both the liquor and drug habits. The girl presently found herself completely under the spell of the low type of magnetism which he exerted. And although there was never a suggestion of improper conduct on the part of either of them, the girl was so disgusted with herself after the affair was over that she never again let her emotions run away with her.

It is fortunate that in most cases of this kind the young people have an instinctive reserve which keeps them from revealing their feelings even to each other. Where there is open love-making, unspeakable dangers result.

For a kiss or caress may be like a spark to a hidden mine. The girl, in her guileless ignorance of the issues involved, and the boy with his powerful masculine instincts, and very often with impure ideas gained from undesirable companions, may in a moment of impetuous passion enter into sexual relations which will be a life-long shame.

Every girl no doubt tells herself that she would never yield to anything of the sort. But once she gives herself over to the sway of the boy's personality, there is no telling what she would do. If she has not had sufficient stamina and will-power to hold herself aloof from his handclasps and caresses, it is very doubtful if she would be able to resist any act which he might urge upon her. And when we consider that there are many young men of pleasing personality, whose manners are such that a girl would never suspect their real character, who yet delight in compromising her and who would boast of it afterward, it is plain that she can not hold herself in too carefully.

Probably there is not a small town in the land that does not have at least one young man of this type, who has led many girls into wrong. And in every town there is also at least one girl who has meant to be a good girl, who in the impetuous ardor of youth has parted with her virtue, to her everlasting regret.

When we think of these things, we can see why parents do not want their daughters to go to picnics unchaperoned, nor to take rides at night, nor to place themselves in any circumstances that would give a passionate, unscrupulous young man an opportunity to bring undue influence to bear. *It is not that they feel a lack of confidence in the girl.* It is not even, necessarily, that they mistrust the purity of the young man. But they know that youth is characterized by strong and sudden impulses, and a lack of the stabilizing forces which maturer years will bring. And so their love and care seek to throw this rightful protection around the girl who occupies so large a place in their hearts.

The fact should be emphasized here that wrong does not consist in any physical act alone. The mental yielding to the personality of the other at a time when one has no right to think seriously of love is in itself wrong. It is a violation of a subtle law of our being. And the penalty of that violation is a deadening of the finer qualities, an arrested development to which every teacher of teen-age pupils can testify.

Among the many instances of this kind that have come under my personal observation was one of a young girl of good family, daughter of the mayor of the town. She had a lovely

home, and could have had the finest kind of literary or musical education, had she wished it. But she began to think more of boys than of her studies, and to take delight in exerting her powers of fascination over them. In a short time she was seen to lag in her studies, and a little later dropped out of school altogether.

This case could be duplicated in every high school in the land. *Premature sentimentalism, if yielded to freely, is absolutely fatal to scholarship.* Many a young girl has failed to receive her graduation diploma solely because she refused to hold her emotional propensities in check as she might have done.

If the affection which a young girl feels for a boy friend is sincere and well founded, she can afford to wait a few years before giving it expression. To yield to kisses and caresses at this time is like tearing the petals of the rose-bud apart, in order to earlier enjoy its fragrance. The girl who permits herself personal contact of that kind with a young man is treading upon ground that is either too dangerous or too sacred. In either case she should take warning.

Many will assert that the girl can not help her feelings. This is pure fallacy. She will not feel unless the mind is in some measure turned toward those things which incite feeling. The early teen years should be filled to the

brim with healthy, invigorating interests. There is something woefully wrong if they are crowded instead with morbid, demoralizing sentimentality.

Let the girl look carefully to her own life and habits. What kind of companions does she chum with? Are they girls who are prone to blush and giggle, and who hold lengthy discussions of their boy friends whenever they are alone? Are they the kind who love to come and stay overnight, and who whisper till midnight of the sayings and doings of these same boy friends? Do they like to meet trains, or hang around the post-office, or in other ways show that they have boys continually in their thoughts? If so, no girl companions at all would be preferable.

It is often said that youth is the age of dreams, and it is true. But let the girl choose deliberately what the character of her dreams shall be. Her mind will build pictures while she is washing dishes or walking to school, but it is entirely within the province of her will to determine the nature of those pictures. If she wants to be a mere ornament in the world, of no use to anybody, she will in her day-dreams revel in fine clothes, handsome villas, innumerable servants, and gallant suitors. It is the girl whose dreams are of this type who falls most easily into silly infatuations.

But if, instead, her life is filled with conscious effort directed toward the attainment of things of lasting value, if she works hard and studies hard, if she admires those people who are worthy of admiration, if she decides upon some definite vocation and begins to train herself for it, her day-dreams will be sweet and wholesome instead of harmful.

The girl who would preserve her purity and idealism should shun sentimental picture postcards as she would a pestilence. Everywhere one goes they meet the eye, a sad commentary on the depraved taste that demands them. Some are so vulgar that it is a mystery how they pass the censors. Much of the veiled meaning of those cards fortunately goes undetected, but their influence is degrading, nevertheless.

The habit of going very often to the movies or the theater, even to see good, clean productions, is not a desirable one for the young girl to form. And when we consider how many of the dramas presented are sensational and valueless, we can not but wonder that a girl should prefer to laugh and weep and hold her breath over the fortunes of a make-believe heroine, when she might be conserving her energy of mind and body to live a life of her own that would transcend in interest anything the movies have to offer.

Any emotional strain is depleting to the vitality. And the movie "thrillers," if they succeed in their purpose, grip the feelings hard. The sensible girl will find more satisfaction in an undisturbed night's rest and a clear head next day. When an exceptionally good production is offered, she will do well to take advantage of the opportunity to see it. But habitual going yields nothing but dissatisfaction with the simple, wholesome things of life.

The girl's reading has a strong influence upon her thoughts. Love stories should have scant place in the reading of a girl in her early teens. She should read a great deal, for she is at the age when the mind may be forever enriched by the things she puts into it. But there can be little enrichment of mind gained by following the adventures of a lily-white heroine and a black villain in the ordinary sensational novel. Even the better class of novels should be reserved for more mature years.

What, then, should she read? Libraries abound in most absorbing books of history, travel and biography. If she desires fiction, let her revel in Louisa M. Alcott's stories, and others of similar tone. It is to be hoped that she will form a taste for poetry, and that she will memorize hundreds of lines from sheer love of it. Think what it would mean to have every turn of a long outdoor walk co-ordinate with

some gem of verse! The insects sporting in the sun suggest

"Thero's never a leaf nor a blade too mean
To be some happy creaturo's palace."

The woods bring to mind the noble lines beginning "The groves were God's first temples." The vista of a shining river calls up images of

"Tho stream
That used to split the medder wher' the dandylions growed."

If you are fortunate, you may see

"Old turkle on tho root kindo-sorto drappin'
Into th' worter like he don't know how it happen!"

Or, if you live in the Southland, you may hear

"Tho mocking-bird, wildest of singers,
Shake from his little throat such floods of delirious music
That the whole air and the woods and tho waves seem silent to listen."

Or it will mean much to you to stand with every sense athrill at the touch of dawn, and think:

" 'Tis always morning somewhere, and above
The awakening continents, from shore to shore,
Somowhero tho birds are singing evermore!"

These things are real pleasures, that bring no after-sting, but, rather, an enrichment of the whole life—a poise of body, mind and

spirit that will be a token of success in all later years.

It is a good plan to clip or copy some choice bit of literature and pin it up beside your mirror, where you can study it while you are dressing. Begin with Edward Rowland Sill's "Opportunity," or Henry van Dyke's "Pathway to Peace"; and do not forget to include in the list such passages from the Psalms as: "Lord, thou hast been our dwelling-place in all generations; before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God!" When one selection has been so perfectly memorized and pondered over that it has become a part of you, put up another. A mind stored with such gems as these will ever be the master of its own destiny.

The girl at this stage will do well to find her amusements in the activities of Camp-fire, Girl Scout, or similar organizations, rather than in parties that ape the social functions of grown-ups. There will be plenty of time for parties and beaus later. These priceless early teen years should be filled with wholesome work and study, outdoor interests, and plenty of refreshing sleep.

VII

BOY AND GIRL FRIENDSHIPS

JUST before Moses was called up into Mt. Nebo to die, he gathered the children of Israel together and addressed them in these memorable words: "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live."

Moses gave expression on that occasion to an eternal and universal principle—the principle of choice. At every turn of the road of life we are confronted with the necessity of choice. Two courses are offered to us—and we can not take both. If we choose the lesser, we can not have the better. If we choose the ordinary and commonplace, we can not have the highest and most sublime.

So, in the realm of sex, if we choose to give ourselves over to sentimentality and all the trivialities that go with it, we can not hope to enjoy the rich pleasures and ennobling influences that spring from proper companionship between men and women.

In the Middle or Dark Ages, people's conceptions of these things were very narrow and limited. So, when a man desired to cultivate the beautiful life of the spirit, he shut himself up in a cloister or in some mountain cave, where he would not see woman nor be tempted to thoughts of love or earthly relationships. He forgot that God had said of Adam: "It is not good that the man should be alone; I will make him an help meet for him."

According to the divine ideal, men and women were not to be a detriment to each other, but a continual inspiration and blessing. And this inspirational influence may quite properly begin early in the teen years.

Even small children have their favorites among their playmates of the other sex. Older persons often make the mistake of teasing them about these favorites, referring to them as sweethearts, thus causing embarrassment, or encouraging a spirit of coquetry.

After puberty is reached, the girl quite naturally gives more attention to her boy friends, and is more strongly attracted to them. In the preceding chapter we saw how easy it was for her to yield to sentimental inclinations and imagine herself in love, to the great detriment of her progress in all worth-while things. If, however, she resists this inclination, she will find herself capable of entering into a type of

friendship which will stimulate her physically, mentally and spiritually.

The mind of an adoleseent girl exerts a powerful influenee over her body. For her to cherish a seeret infatuation, and live in the continual fear of deteetion and reproof, is repressing and deadening to all those forees within her that make for nutrition and growth. On the other hand, an atmosphere of open comradeship with her boy friends is to her nature what fresh, pure air and sunlight are to a flower. It refreshes it, and causes it to expand and grow more beautiful.

Many a girl who holds a splendid reeord of seholarship allows herself friendships of this kind. At the same time she resolutely determines that, no matter how dear a friend may beeome, she will not attempt to pass upon his fitness to be her life mate until she reaehes the maturer years of young womanhood. An important feature of these friendships is that they leave the partieipants free to ehoose a mate later, when the proper time eomes.

A story appeared in a magazine a number of years ago about a pair of youthful lovers who pledged eternal fidelity to each other. The young man went to Cuba to fight in the Spanish-Ameriean War, and at its elose remained and aequired interests in the sugar industry. When he returned to New York a number of

years later, the girl was embarrassed at the prospect of his coming, because she had decided that "forever was a long time," and married some one else. What was her surprise to find that the earlier affair had lost its hold upon him also, and that he, too, was married!

No charge of inconstancy should be made in a case of this kind. Young people in high school are too immature to know what their mental and spiritual natures will demand a few years later. So that, however beautiful and helpful a friendship may be, the minds of both should be left open to later impressions. If the friendship of boy and girl develops ultimately into the love of man and woman, well and good. If it does not, it should bring no pang to either of them to see some one else take the closer place.

A beautiful instance of boy-and-girl friendship occurred some years ago in a certain high school. Both participants were ambitious students and consecrated Christians, devoted to the highest ideals of accomplishment and service. The friendship that sprang up between them was peculiar in that few words ever passed between them. But every morning the smile of confidence and comradeship that each read in the other's eyes was their inspiration for the day.

Several years after their school-days together were ended, the girl wrote a beautiful tribute to this boy who had been her friend, in which she said:

"We have no need of speech between us,
For I know
You are the same brave, noble boy
Of long ago.

. . . . . .

"Our friendship meant far more than we could then
Foresee;
I am a better girl to-day for your belief
In me."

Not until she was happily married to a man whom she met at a later period did she reveal to any one the facts of this friendship which had been one of the strong constructive forces of her life. Speaking of it then, she said it shone like a lovely jewel in her memory. And it was possible for both of them only because they had risen above the plane of foolish sentimentality.

There is something particularly stimulating to the mind in association with the other sex, provided the association is on the plane of the mental and spiritual, and not the purely physical. History bears the names of many splendid women whose friendship men were glad to claim. Among them were such characters as Madame de Stael, Margaret Fuller and Julia Ward Howe. Their brilliance and wit, together

with their loveliness and charm, was a source of enrichment not only to their own lives, but to all who came in contact with them.

We often hear it said that a certain girl "trades on her sex." By this is meant that in all her dealings with men, particularly in business and other relations which should be impersonal, she resorts to feminine wiles and flirtations, not letting them forget for a moment that she is a woman, and that she expects special concessions on that account. Such an attitude is belittling to womanhood. When a girl accepts a business position she should expect to do her work faithfully, the same as a man; she should dress simply and attend strictly to business, and avoid calling attention to her sex in any way. Otherwise, she will destroy the capacity for companionship with women in the men with whom she is associated; for her littleness and frivolity will so lower their conception of womanhood that they will expect to treat all women as toys and not as equals.

The importance of developing this capacity for companionship is not appreciated by most girls. It is really an important factor in the happiness of married life. For after marriage the thrill of passion comes and goes in cycles; but the quiet comradeship of husband and wife is a spring of continual joy, bring-

ing to the home circle unending blessing and refreshment.

Moreover, it is the days of companionship that make possible to the married the oft-repeated recurrence of the first sweet thrill of mating-time. More will be said of this later, but it is well for the girl, before she proceeds further, to fix definitely in her mind the idea that it is impossible for two people to live together year after year in a continual state of sexual excitement. Such a condition seems to be some people's ideal of a happy marriage, but it fails to stand the test of either fact or reason. Any keen state of the emotions is wearying to mind and body, especially if long continued, and sexual emotion is no exception to the rule. The association of man and woman in marriage is intended to be helpful and health-giving, conducive to growth in all good things. It must therefore rise continually above the plane of the physical, into the realm of mind and spirit.

The teen years are the greatest formative period of life. It is during that period that mind and spirit should be enriched, cultivated, stored with lofty thoughts, purposes and ideals. Wholesome fun and sports aid growth, if engaged in properly, but the frivolities and flirtations so common to girlhood are nothing short of paralyzing. That the most valuable time of

life should be given over to such things is deplorable beyond all words.

Remember the statement of Dr. Forel: that it is a sign of strength for the sexual instincts to develop slowly. We may illustrate the point by supposing that a plant grows very rapidly, putting out a great show of foliage and a few blossoms, without developing much of a root system. Its usefulness is bound to be short-lived. But if it grows more slowly above ground, and sends its roots deep into the earth to draw up rich stores of nourishment and to establish lines of communication by which more nourishment can be secured as needed, a great future for the plant is assured.

Sex is a far more important and intricate thing than is generally supposed. Scientists are only in the beginning of their investigations, but it is becoming continually more certain that sex is concerned not merely with the production of physical offspring, but with all creative effort. And the happiness of the association of husband and wife depends not merely upon the physical response which each arouses in the other, but far more upon their unity along more spiritual lines of creative activity.

A girl, to make herself truly companionable, must be something more than a butterfly. She must read and think, and surround herself with a multitude of interests. And it is well if, in

this world of manifold interests which she rears for herself, some boy companions may find a place. For by this means she will gain a knowledge of masculine habits and ideals which will stand her in good stead when she at length embarks upon the one great companionship of her life.

VIII

GOOD AND EVIL

THERE comes a time in the life of almost every girl when she is made to realize, with a tremendous shock to her sensibilities, something of the evil there is in the world. She has known from childhood, of course, that not all persons were good. To her immature mind evil meant merely selfishness, unkindness, dishonesty, revenge, and the like. She may have even read some excellent sex books for girls without realizing in the least to what some of the allusions contained therein referred.

It is a sad thing for a girl to have this realization of evil thrust upon her. And yet it is better for her to understand the facts as they are, and by means of that knowledge be able to do her part toward lessening the evil, than to remain in ignorance and thereby become its victim.

Because of the foolish idea until recently held by parents that children should be taught nothing about sex, idle or vicious playmates have circulated many falsehoods and half-truths regarding these matters, that have done incal-

culable harm. Boys, being less protected than girls, have undoubtedly been injured most by these falsehoods. One of the gravest, which was quite generally believed even among grown men until refuted in recent years by eminent physicians, was that frequent exercise of the sexual powers, or, in other words, sexual intercourse with women, was necessary to the maintenance of sexual vigor. As it will be still many years before the effects of this awful lie are eradicated from the minds and lives of the race, let us see what those effects are.

The boy is very likely to be told this lie by his companions before he has advanced far in his teens. If he is exceptionally clean-minded and comes from a very fine home, he may know better than to believe it, and so will put the idea entirely out of his mind. But in a large number of cases the suggestion clings, even if there is no intention of yielding to it, and in many instances the boy knows no better than to believe that sexual intercourse would aid him in his physical development. Under the prompting of this idea, he begins to be conscious of sexual desire, which, as already explained, is localized in the sexual organs of the male, although in the female it is more or less distributed throughout the system, so that she often fails to recognize it for what it is.

The boy is now told other lies which lead him to believe that the girl experiences the same desires and inclinations of which he has become so painfully conscious. Moreover, his own observations tend to bear out the idea, for he sees girls accept, and even welcome, such attentions as handclasps, kisses, and caresses, which, according to his instructors, are an indication that more intimate acts are desired. And so it is not to be wondered at that, at some picnic or similar occasion, he should wander off into a secluded strip of woodland with a girl who has been particularly responsive to his advances, that they should sit or recline on a grassy knoll together, that they should abandon themselves to an ecstasy of lovemaking to such an extent that the girl becomes completely passive to the sway of his passion; and he, believing her feelings to be similar to his own, approaches her with further attentions, the meaning of which she scarcely realizes till the deed is done.

Of course, it almost inevitably follows that she has an illegitimate baby nine months later; for even if the penis of the male has barely entered the vagina, the spermatozoa with which the semen abounds are so active, and have such a propensity to move upward, that they are almost sure to find their way to an ovum and fertilize it.

A strange feature of the case is that the boy often understands scarcely more than the girl of the real meaning of the act. . He has been told that it will develop him and make a man of him, and that the girl will welcome it. He does not always know that it is likely to result in her impregnation. Instead, he has been given the impression that she can prevent that result by an act of will on her part—an impression which is entirely false. Of course, the girl had no business going on lonely walks away from the rest of the party with a young man, or with an older man, either. And she had no business yielding to the first suggestions of a caress. And both she and the boy should have been fully instructed by parents or teachers about all these things, so that they would have no false notions about the act or its consequences.

When we see how misleading much of the boy's information has been, it is easier to be patient with his shortcomings, and to try by decorous conduct to show him how far from the truth his idea of the attitude of the girl has been. A very unusual serial ran recently in a New York magazine, in which the principal characters were a hot-blooded youth of nineteen who had been raised in wealth but knew little of himself, and a young girl of poor parentage whom he loved devotedly, and un-

knowingly brought to disgrace. The boy found himself involved in difficulties with his parents, who furnished money to send the girl away. The girl herself refused to see him, and he was engulfed in a maze of bewildering circumstances for which he could find no explanation until the knowledge finally came to him, accidentally, that the girl had given birth to a baby of which he was the father.

Such a story seems at first glance, highly improbable, but on more mature thought, extremely likely. For considering the half-truths and falsehoods which boys are taught, it is no more unreasonable that some of them should have no knowledge of the consequences of sexual intercourse than that many girls should marry in total ignorance of the fact that such intercourse has a place in married life. That the latter situation exists is a fact that can be easily substantiated by any one who will take the trouble to make inquiries.

The great tragedy of youth is lack of knowledge—a tragedy that is all the more pathetic because it is so needless!

But the idea that sexual intercourse should have a more or less regular place in the life of the male does not end with the young boy. Sometimes a single experience, with disastrous consequences to a girl who is dear to him,

makes him see the error of the idea at once. But if he lacks moral stamina, that one act will be only the beginning. The sexual act is attended by a distinct thrill of pleasure to the male, and the more the passion is indulged, the more frequent become its promptings. So that, in some cases, the young man becomes eventually a menace to all the girls with whom he associates, and a victim of degeneracy himself, as his only thought is the gratification of his appetites.

A certain young girl said regarding a man: "I can tell by looking into his face that he is good." The fact is, neither she nor any other young girl has any such infallible power of discernment. Mature men and women, even when of an observing nature, are frequently deceived by those in whom they trust, and it is utterly impossible for the young and inexperienced to be certain as to the character of the men with whom they associate. The only safe rule for the girl, therefore, is never to allow herself to be placed in such a position that, if her companion proved to be a person of evil intent or ungovernable nature, she would be subjected to danger. And if her companion is a man of honor and trustworthiness, he will be the last person in the world to want her to do anything which could compromise her good name in any way.

The custom so prevalent in our own country of letting young people go about freely without chaperones is one that is to be deplored. If girls had any conception of the evil passions that live unrestrained in the natures of many men, they would be unwilling to go out with them without the attendance of an older person.

Much of the distaste which American girls feel for the presence of a chaperone is due to the attitude which some parents have drifted into of discouraging all attentions to their daughters indiscriminately, frowning upon all manifestations of the sex instinct as if it were an evil thing. The girl's desire for the company of young men is unquestionably a manifestation of sex, but it is quite right and proper, provided she holds it in control. She should not let it usurp the place in her mind which belongs to lessons, nor keep such hours as will tend to lower her vitality, nor encourage the friendship of boys that she has any reason to suspect are unworthy. And she should never lose sight of the fact that the slow development of the sex instincts is a sign of strength. The girls who begin keeping company with young men at fourteen or fifteen years of age have a far less promising future before them than those who go through their high-school days undisturbed by thoughts of beaus and love affairs.

It is undoubtedly true that the young men who delight in bringing about the downfall of girls are often the most attractive, immaculate in dress, and gallant in manner. When a young fellow of this type drifts into town, the home boys haven't a chance with the girls who had formerly been their companions at social affairs. The newcomer can win the fancies of almost any girl he selects, or of a half-dozen at a time, for that matter, and the supposedly fortunate ones are looked upon with bitter envy by the less attractive girls of the town.

The newcomer spends money freely, shows familiarity with social customs which are not generally in force in small towns, and uses all the wiles and arts which long experience has taught him, for the one purpose of weaving a spell over the girl he is bent on ruining. And what is the girl's attitude? Entirely one of so-called love, which in this case is merely foolish sentimentality and infatuation. She fancies that she feels within her a passion that will last, in spite of any possible reverses, as long as life itself. She cherishes every tender inflection of his voice, every compliment, every hand-clasp. And when at last he makes love to her openly, takes her in his arms and covers her lips with kisses, she is intoxicated with joy. If he proposes an elopement, she is ready to

acquiesce, perhaps to find later that the marriage was illegal or an outright fake, and that her supposed husband has gone on to new fields and other conquests.

The methods pursued are not always the same. Sometimes the human beast has been raised in the town where he seeks his prey. And if he sees that a girl to whom he is paying attentions is not likely to yield to anything wrong, he eases his own disappointment by telling vile things about her to other boys. This is a favorite trick of a certain type of man, and has resulted in many a good girl getting a bad name. If the man's desires are evil, he seems to take a special delight in relating to his companions a conquest which could never have been his.

This tendency on the part of men, young and old, is a very strong reason why girls should not allow themselves to be placed in a position which could be interpreted as compromising. If a girl loiters behind the rest of the party on a dark night, she has no way of disproving anything her companion may tell as to what happened while they were not with the others. And if she sits out in the hammock with him until a late hour, she gives him another opportunity to blacken her good name, if he happens to be the kind of a person who would do such a thing.

Of course she shouldn't associate with that kind of a person if she knows it, but in too many cases she has no means of knowing. One of the traits which point to that sort of character most clearly is a propensity for love-making, hand-holding, and the like. If a man can think of nothing more interesting than silly compliments and suggestions of endearment, such as he has probably offered to many others, the girl can well dispense with his company.

Will H. Brown, in teaching young men the things that will help them to live lives of self-control, lays great emphasis upon constant mental or physical activity. He proves conclusively, by testimony from many sources, that the young man actively employed with wholesome, absorbing interests of some sort, whether it be athletics, business, studies, or what-not, is much less likely to be seriously troubled with sexual temptations than the idle youth. The explanation of this has been thoroughly worked out by scientists, and need not be gone into here.* But the fact itself is of the utmost moment to the young girl who would choose her companions wisely. The young man who has much time to spend on the street is not likely to be the one in whose hands she can safely trust the priceless jewel of her reputation.

*See "Sex Life of Boys and Young Men," by Will H. Brown.

A girl who occupies a business position must be particularly careful of her conduct, as she is less protected by her environment than other girls. This is especially true if she is a stenographer in a private office. Girls must be self-supporting. They have been drawn into modern industrial life, not always of their own willing; but they can refuse to mix business and personal relations, and so preserve their self-respect and the respect of those for whom they work. Unless the utmost care is exercised, a situation will arise which will make it necessary for the girl either to resign her position or to continue under conditions that are intolerable. It is not enough for her to refuse gifts and joy-rides. She must conduct herself with such reserve that attentions of that kind will not be offered. The first compliment, the first indication of a desire on the part of her employer to inject a personal element into their relations, must be met in such a way as to leave no shadow of doubt in his mind as to where she stands. And in order to do this she must completely conquer her own consciousness of sex, that feeling which would make it possible for her to enjoy his attentions. This is the only safe course. Otherwise, sooner or later, something is likely to occur that will make it necessary for her to give up her position and risk finding work elsewhere.

A certain young man, whose good looks and pleasant manners had made him exceedingly popular, boasted that there were only two girls in the younger set of the town that he had not had his way with, and that he would get them yet. One of the two in question heard of the boast, and related it to the writer. Doubtless there were many pure girls among those he referred to. But how thoughtless they must have been to accept any attentions whatever from this young man who revealed so plainly to every thinking person the triviality of his character!

Another young man of rather loose habits, living in the same community, married a sweet young girl, and thereafter regaled his companions on the street with vile accounts of their most intimate relations. Such revolting incidents as these should serve as a warning to girls to exercise greater care than they do in the choosing of their associates, and not to be too sensitive about the presence of a chaperone. It is hard to believe that there are such creatures in the world who pass as men, but the evidence is overwhelming.

But young men are not the only ones who are a menace to society. There are some of the same type who are married, and even gray-haired. Many an unsophisticated girl imagines, because she is in the presence of a man of

mature years and grave mien, that she can safely let down the bars of her reserve, only to find herself greatly mistaken. Some of the most profligate men are so staid and quiet in appearance that the world at large never suspects their true character.

It is well known that men of loose morals haunt public dance-halls. That is why chance acquaintances formed at such places are so very dangerous. But, in spite of all that has been said in favor of the parlor dance as against the public dance, the fact remains that it is almost impossible to choose a company so carefully as to exclude all undesirable men. And while girls must necessarily meet such men more or less in the ordinary associations of life, it is quite another thing to be subjected to the magnetism of their influence in the personal contact of the dance, with the exciting accompaniment of lights, music, flowers and perfumes. Moreover, there are dances and dances. It is a far cry from the beautiful and stately minuet of colonial times to the dances of to-day.

Undoubtedly there are many women and a lesser number of men in whom dancing never arouses conscious sexual thought. Inquiries made recently by a Y. M. C. A. worker of a class of young men brought forth admissions from at least sixty per cent. of them that dancing aroused their passions. They were earnest

young fellows of high-school age, and must therefore have been above the average in character and self-control. Would any right-thinking girl enjoy dancing in a crowd of which so large a proportion experienced improper emotions?

A reputable physician related two instances that came within his personal knowledge, where young men had sexual intercourse for the first time just after their passions were aroused at a dance. One was a high-school dance; the other was in a private home—supposedly well conducted.

Many dances are being given for the benefit of our soldier boys. It is natural and right that we should desire to entertain them and show them our appreciation, but let us remember that soldiers are only men, subject to the same weaknesses and temptations as other men —perhaps in even greater degree, because of the peculiar conditions under which they have been living. The secretary of the Christian Woman's Benevolent Association of St. Louis, in the official organ of that society, refers to the many sad cases that have been brought to their doors, of girls who had been too intimate with soldiers and were facing disgrace as a consequence. The abandon which so many girls apparently feel in the presence of a uniform is enough to make their mothers tremble with justified anxiety.

Before we close this chapter, something more should be said regarding the persistent fallacy that women can, by an act of will, prevent the sexual act from resulting in impregnation. This lie was evidently invented by evil-minded men, for the purpose of fastening an equal share of the blame upon the woman, in cases of rape. It has been extensively used recently by the Germans, to discredit the purity of the French and Belgian girls who have been forced to bear German babies. It is therefore important that we know the facts.

The theory is that if the woman holds herself rigid and free from sexual emotion, the womb will not open to admit the sperm of the male. But if she allows herself to feel a wave of responsive passion, the womb opens slightly, and impregnation is likely to result.

Now let us examine some facts.

There are many muscles of the body which are not under direct control of the will. We can not keep our hearts from beating. We can not prevent the peristaltic movements of the stomach and intestines, though strong emotions influence them to a certain extent. The muscle controlling the os uteri is one of those not directly subject, or at least not completely subject, to the will, as is shown by the fact that a woman can not control the menstrual flow. The normal condition of the os is a relaxed state.

Under certain abnormal conditions it is constricted, causing such pain at the periods that medical means have to be employed to relieve it. Under those conditions conception does not often take place. There are some women who can constrict the muscle for a very short length of time—never for a long period, as no muscles of the body are more sensitive, or tire more easily. It is certain, however, that those individuals are few who can constrict the os so tightly, even for a few moments, that the minute and active sperm can not enter.

Consider now the fact that the life of the sperm, under the conditions provided in the vagina, is supposed to extend from two or three to eight days, and you will see how impossible it is for a woman to even attempt to hold the os in a constricted state for any such length of time. If she could succeed in doing it in her waking hours, unconscious relaxation would take place in sleep. Moreover, nature, who never does things by halves, has decreed that, as the sperm is endowed with great activity and a propensity for traveling upward and ever upward, the muscles of the vagina shall be endowed with a complementary movement which helps to draw the sperm upward. This movement is unconscious, like the movement of the cilia in the Fallopian tubes that urges the ovum onward toward the uterus. Whether there is

the least surge of passion or not, nature will take care of the result, if the sperm come into even the slightest contact with the vagina.

Horse breeders now impregnate their mares by means of a syringe filled with semen from a stallion, and scientists freely admit that a similar method of procedure would be entirely practical for human beings, were it not that women want their children to have a father and a home. Dr. August Forel, whom scientists recognize as a pre-eminent authority on all matters relating to sex, states positively that he has known women who never experienced any sexual response whatever, who yet were the mothers of children; so that impregnation was not at all dependent upon the passion of the woman participating.

Cases are on record where women were malformed or physically unsuited to their husbands, so that it was impossible for the penis to enter the vagina at all, who in spite of that fact had children. A woman related recently that she was impregnated by her husband when the penis was barely within the vagina, so that she did not realize that she was participating in sexual union, and was consequently free from all thought of sexual passion at the time. Another woman asserts that she was twice impregnated at times when she was entirely free from a spirit of participation in the act.

She admits that she experieneed passion at the conception of her first child, and is not, therefore, one of those misguided persons whose sense of moral values is so distorted that they are ashamed to admit that they ever feel any sexual response toward their husbands.

These facts, it seems to me, should serve to lay the ancient superstition that it requires the willing participation of two individuals in sexual intercourse to bring about the conception of a child.

IX

PROSTITUTION AND WHITE SLAVERY

IT is a shocking thing to learn that the natures of many men are so degraded by passion that they seek to lure girls into wrong, or even to attack them with violence. It is even more shocking to learn that there are something like a million women in the United States alone who secure their living by gratifying the evil passions of men. And the reason for the existence of this army of degraded human beings is the pernicious doctrine of the "physical necessity" of men, mentioned in the preceding chapter.

It has never been believed that sexual intercourse was necessary to women. That the Creator should place such a necessity in the nature of man and not of woman is a paradox so unreasonable that it seems impossible that any thinking person should believe it for a moment. And yet it has been believed by men for centuries, and in order to satisfy the unnatural passions which such false ideas have aroused, there has come into existence the revolting thing which we call prostitution.

PROSTITUTION—WHITE SLAVERY

A prostitute is a woman who yields her body to men for their sexual gratification, for money. Careful students of the subject state that not more than twenty per cent. of the prostitutes lead that life from choice, and that they almost invariably are subnormal and come from the most vicious parentage. The remaining eighty per cent. loathe the life they lead, and have fallen into it through dire poverty or unfortunate circumstances from which they were unable to extricate themselves.

Many cities have what is known as a red-light, or segregated, district. This is the part of the city that contains the houses of prostitution which, like saloons, pay a license to the city government. A prostitute plying her trade in any other part of the city is subject to arrest, but as long as she remains in the red-light district she is not molested.

Such a condition of affairs seems unthinkable to the girl who has been reared in the shelter of a good home, yet bawdy-houses have flourished through uncounted ages of history. The principle of the segregation and protection of vice is still valiantly upheld by a large number of politicians and lawmakers, and it is a sad fact that houses of ill fame are often patronized by men of standing and influence. It is only since the movement for the enfranchisement of women began to gain headway

during the last century that reformers have made any appreciable progress against this giant evil.

The question naturally arises, If women loathe a life of shame, where are the recruits found for this national army of a million prostitutes?

The answer is found in another institution upon which a vigorous war has been waged in recent years; namely, the white-slave traffic.

We referred in the preceding chapter to the young men of attractive appearance who lured girls to their ruin for their own personal gratification. There are a large number of men of similar type scattered over the country who beguile the young, not for their personal pleasure, but in order that they may turn them over to houses of prostitution and receive a large sum of money for them. The fact that so many men of wealth frequent those houses, and pay generously for having attractive girls to satisfy their licentious desires, really makes this a remunerative business to unprincipled men and women, and the procurer of victims can afford to dress well and spend money lavishly.

One of his favorite methods is to approach girls with offers of employment. It is easy for him to invent stories as to how a particularly attractive position happens to be open at that time, with a salary much better than the girl

is then getting. If she is foolish enough to accept an offer of a position from a stranger, he or an accomplice will meet her in the city of her destination and take her to a supposed boarding-house, which proves to be a prison of the vilest type.

It would seem, on first thought, that the girl could easily escape and make her way back to her friends. There are several reasons why she can not. In the first place, her street clothes are taken away from her, and she is provided only with flimsy, scanty garments in which she could not appear in public. More than that, an attempted escape and appeal to the police would result in a publicity from which she naturally shrinks, and which would probably do no good, as the police of the red-light districts work in harmony with the keepers of those licensed houses.

If the girl were to run away and seek her own people, she would probably find herself an outcast, as her story would brand her as having been guilty of grave indiscretions, at best, and the social code is very strict in condemning girls who offend against conventional standards. So, whichever way she turns, she can see only ruin and disgrace confronting her, and she therefore accepts a nameless place in the underworld as the only remaining alternative. Girls of good family disappear every year, and are

never heard of again. Evidence obtained from police court records shows that many of them meet the fate just described. Fortunately, death comes in a few years at most, to relieve the poor victim of her sufferings; for the life of a prostitute is an extremely short one.

Some of the recruits for the underworld are abducted by violence. Others are won by love-making, elopement, and by bogus or actual marriage. Many white-slavers marry girls whenever it is necessary in order to get them, and are finally detected and sent to the penitentiary as bigamists. Some procurers frequent trains and waiting-rooms, and watch for girls from small towns, that they can secure on the pretext of directing them to a good boarding-house. Some of the most dangerous procurers are women of motherly mien, who can without difficulty induce girls to go with them. Girls should take note of this fact, and be as watchful of the women who show them marked attentions as they are of the men.

Some years ago it was discovered that a regular traffic in girls existed, with agents operating throughout the world and clearing-houses in all the large cities. So great was the indignation aroused by these revelations that a stringent national white-slave law was passed, which has resulted in the conviction and imprisonment of many white-slavers. The agitation

has also resulted in more careful policing of railway stations, and the employment in waiting-rooms of matrons who can safely direct young girls who come to the city.

While the white-slave traffic has been interfered with by legislation and publicity, it is still in existence, and its agents have been obliged to develop new cunning to meet changed conditions. So let every girl be on her guard. And let her remember that one of the greatest dangers to herself lies in "falling in love" with a man of whose former record she knows nothing except what he himself tells her. Chance acquaintances on trains and in public places are to be avoided. And offers of choice positions in the city are likely to be a snare of the most terrible sort.

A married woman who had been very attractive as a girl told of having been approached on two different occasions by men whom she later knew must have been white-slave procurers. They made flattering offers of positions in larger towns, and she was at a loss to understand their persistence. She scarcely knew at the time that such a thing as white slavery or prostitution existed, and she trembled afterward when she realized how narrow her escape had been.

One of the chief contributory agencies to prostitution is the liquor traffic. The two insti-

tutions are twin brothers. For it has been demonstrated by scientists, and is an accepted fact, that alcohol in the system tends strongly to excite the sexual passions. Dr. Forel is emphatic in his statements on this point. Police court records show that most crimes against women are committed by men under the influence of drink. Saloons and brothels exist side by side. In fact, it has been a common thing, in places where the law permitted it, for saloon-keepers to have lewd women in an upper room for the benefit of their patrons. Girls should always look upon a man who has been drinking as dangerous.

Liquor and narcotics likewise affect the girl, when she is so foolish as to use them, lessening her power to resist. Evil-disposed men resort to many subterfuges in order to get the victim to take a little beverage—oftentimes secretly doped. A good rule is for girls to refuse drinks or candy from men whom they do not know well. And no matter how confining their work has been during the day, they should refuse night rides, and refreshments at lonely road-houses or other out-of-the-way places.

When we seek for the underlying cause of prostitution, we find it in what is known as the double standard of morals, and that in turn rests on the exploded theory of the "physical necessity" of man.

The double standard decrees that, whereas man may go where he will to satisfy his unnatural cravings, his wife or sweetheart must be a model of chastity. Prof. T. W. Shannon, in his purity books and lectures, has shown that the double standard is a relic of the bygone ages when woman was merely a chattel of man, and the only thing that would give her value in the marriage market was her chastity. Virtue was thus forced upon her by barbarous social conditions, while her husband went where he chose.

The idea of virtue as the one all-important attribute of woman became deeply imbedded in the thought of the race. Woman was living in a man-made world, under conditions that would seem intolerable to us to-day. She had no recourse from her husband's mandates, no voice in the making of laws, no authority over the destinies of her children, no right to the use of her husband's income, no means of securing an income of her own. The doors of education and of industry were closed to her. But one respectable avenue of life was open to her—marriage; and that marriage was nothing short of slavery. If her master proved kind to her, she was fortunate. If he was not, the laws of the land offered her no relief whatever.

There was no limit to the indignities she was forced to suffer in silence. When she went

to the house of God for comfort, the minister arrogantly preached to her the doctrine of submission, with no pity for her shackles. She was hemmed in on every side—penniless, even though she lived in wealth; physically weakened by the bearing of too many children—which she had to bear, whether her judgment approved or not; yet facing life with a courage which claims our wonder and our unstinted admiration.

It was Mrs. Josephine E. Butler who began the fight against these conditions in England. That which first claimed her attention was the problem of protected vice, which existed there in a particularly obnoxious form. Such were the laws at that time that good girls of the poorer classes could be seized for white slavery without hope of redress. (See "Hygiene and Morality," by Lavinia Dock.) She began a determined fight against this evil, only to find it impregnably intrenched. It was plain that until women could win a place among the ranks of the voters, any amount of petitions and protests against vice would avail nothing.

Thus began the Woman's Movement, which, under many different names, has spread to all parts of the world. In our own country it was taken up by Susan B. Anthony, Elizabeth Cady Stanton, Lucy Stone, Elizabeth Blackwell, Frances E. Willard, Clara Barton, and many other women of intellect, refinement and Chris-

tian character. We are all enjoying the fruits of their labors, for the doors of education and industry are open wide, and it is no longer necessary for a woman to submit to intolerable conditions in married life in order to avoid becoming an outcast of the streets. But the battle which they waged is not yet won, and will not be as long as the double standard retains a vestige of its hold upon the minds of the lawmaking bodies of the nation; for it is a standing menace to the safety of every individual home.

The operation of the double standard can be seen in the attitude of society toward girls who have yielded to a single act of sexual wrong. A lifetime of virtuous living scarcely serves to wipe out the memory of the disgrace in the eyes of the community. But in the same community can invariably be found men who are accepted in the best society, whose immoral lives are an open secret. If the young man of loose habits is criticized at all, he is said to be "sowing his wild oats," and the expectation is expressed that he will soon steady down.

A glaring example of the strange social standards that prevail was exhibited in a certain town that is very rigid in the demands it makes of girls. One of its leading social lights was a man whose immoralities would fill a volume. Yet girls of unquestioned standing

could accept invitations from him without compromising their social position. Another very similar case existed in another town not far removed from the first, but with even more revolting features. Parallels may be discovered by any observing person in any part of the country. And this is true because society sets up for man and woman two separate codes of morals.

The single standard of conduct says that what is right for woman is right for man, and what is wrong for woman is wrong for man. Sometime in the future the single standard will prevail. The great question is, Will woman stoop to the vices of man, or will she have the clear insight and force of character which will enable her to draw man up to her own high level?

The restraints of the past have been removed. The world of industry is open to her, and she need not marry to secure a living. She is no longer forced to be virtuous by economic necessity. If she is virtuous in the future, she will be so of her own free choice. And the destiny of unborn generations hangs upon her decision.

X

THE SOCIAL DISEASES

IT would seem that the depths of human infamy and degradation had been revealed in the preeeding ehapters, and yet the darkest page remains to be written. It is not enough that the lust of man has dragged unnumbered innoeent vietims into lives of shame and unhappiness. Those houses of viee are also the breeding-ground of the two most loathsome and dangerous diseases that ever scourged the human race. And the men who frequent sueh plaees carry those diseases home to their wives and children.

A generation ago girls heard only an oeeasional whispered reference to the "bad disease." What that disease was they eould not faintly eonjeeture, nor did they know how to proteet themselves from its ravages. Seienee had not then aseertained that there was more than one disease in question, nor diseovered the germs from whieh the infeetion spread. Now the searehlight of truth is being turned on, and young people are being given more and more

the knowledge they need for their own safeguarding.

The two most serious venereal diseases are syphilis and gonorrhœa. While an unmarried person of good character may contract either of them, the most common means of transmission is through sexual intercourse.

No attempt will be made in these pages to give a lengthy, detailed account of the ravages of the sexual diseases. Such a treatise should be written by a medical practitioner who has first-hand knowledge of the subject whereof he speaks. If the reader desires a more elaborate discussion, she should read "Hygiene and Morality," by Lavinia L. Dock, a nurse of wide experience.

Syphilis has generally been regarded as the more deadly disease of the two. The first indication a person has of its presence is a sore that appears at the exact spot where the infection gained entrance to the body. Thus, if the germ was transmitted by a kiss, the initial sore would appear upon the face; but if it was acquired by sexual intercourse, the ulcer would develop on some part of the sex organs.

The sinister thing about this is, that the initial sore does not appear until six or eight weeks after infection has taken place, and during that time the poison has spread throughout the system to such an extent that only from

two to four years' continuous treatment under a competent physician can effect a cure.

It is thought that the infection can only enter the body through some abrasion of the skin; and yet the abrasion may be so slight that the individual is entirely unconscious of its existence. The sore which appears may be so insignificant as to attract no notice, and apparently heal in a short time. Yet even before the moment of its first appearance, the blood has been thoroughly inoculated with syphilis germs.

Miss Dock describes the initial sore thus: "A small red papule appears at the point of inoculation. It may or may not enlarge. A little later it breaks down in the center, forming an ulcer, small or large as the case may be, but, as a rule, single. This is known as the 'hard chancre,' from the fact that the tissues about it are indurated and dense, with a gristle-like feeling, and it is known as the 'primary lesion' or 'initial sore' of syphilis. The discharge from this ulcer is highly contagious, yet, if the ulcer is of small size, it may be readily overlooked."

The more promptly the treatment is begun, the greater is the chance of a cure. It is not until some three months have passed that any constitutional symptoms appear. At that time what is known as the secondary stage begins. Fever and skin eruptions often appear. Miss

Dock says: "The inner surfaces of the mouth and all the structures of the pharynx and throat may become sore, red and swollen. The mucous patches, which are among the most significant and special symptoms of syphilis, may appear on all or any parts of the inner surfaces of the mouth and gums, tongue, tonsils and pharynx. They may also appear at the corners of the lips, or in the nasal lining, or in the folds of the axillæ and the perineum, or even between the toes. The mucous patch is a flat, grayish ulcer, which secretes a copious, virulently infectious discharge."

A considerable period of time may elapse before the third or tertiary stage occurs. Sometimes fifteen or twenty, or even fifty, years have passed, and the patient considers himself entirely cured. Miss Dock states that tertiary symptoms do not always develop, as they may be averted by early careful treatment carried on for a sufficient length of time. She adds, however, that some cases which in their earlier stages seemed very mild, and therefore received only brief or superficial treatment, develop most malignant and violent tertiary symptoms; and that there are also some cases where the virulence of the poison defies all, even early, treatment.

In the tertiary stage soft tumors develop in the tissues of the body. Sometimes they attack

the bones, and eat away parts of them. They are one of various causes that may produce the condition know as softening of the brain. There is scarcely a portion of the body that may not be the object of these terrible and often ultimately fatal attacks.

People seldom let it be known when they have syphilis, and physicians aid in keeping it secret by making a diagnosis which is misleading to any save the well informed. In France the law requires that a public record be kept of all communicable diseases, and many are advocating that a similar law be passed in this country. As it is now, often the patients themselves are unaware of the real cause of their trouble. Physicians are not to be blamed for this, but the prudery of public sentiment which refuses to recognize and stamp out these maladies that curse the race.

There is one characteristic of syphilis which should be understood by every one. It can be directly inherited, not as a predisposition to the disease, as is the case with various lung, heart, kidney, and other weaknesses; but the infectious element itself is actually present in the germ plasm that forms a new life, so that before birth those terrible poisons are multiplying in the body of the baby, and it is a hopeless victim of the dread disease even before it is born. Or the child may appear healthy and

promising, only to develop the disease in later life. Many a case is on record where a child was a mass of syphilitic sores at birth. Such an infant rarely lives, but if it does it is a continual menace to those who care for it, as the excretions of its body are likely to be laden with syphilitic infection.

If the active disease is not transmitted from parent to child, certain toxic effects of it are, which give the offspring a predisposition to various other diseases, such as tuberculosis, insanity, and nervous disorders. In fact, the effects of syphilis are transmitted through several innocent generations. Extensive investigations have been made by scientists in recent years, which show conclusively that much of the degeneracy and subnormality found in children is due, at least in part, to the syphilitic taint in the blood. Predisposition to alcoholism and to crime indicates in many instances that some ancestor of the individual was a syphilitic.

Syphilis is much more prevalent than many people suppose. Miss Doek states that it is estimated that from five to eighteen per cent. of the world's population have the disease, and that from ten to fifteen per cent. of the male population of Europe are infected with it. She also states that authentic medical figures show that from thirty to forty per cent. of the cases

are infected between the ages of fourteen and twenty years.

Dr. Prince A. Morrow states that of all the women suffering from syphilis who attended the clinics of a large hospital, seventy per cent. were respectable married women who had been infected by their husbands. He estimates that possibly ten per cent. of the men who marry infect their wives with this or other venereal diseases, and that there are two million syphilitics in the United States.

Gonorrhœa has generally been looked upon as far less serious than syphilis, but recent writings on the subject seem to indicate that, while its effects upon offspring are not as terrible, it is the cause of more fatalities, and is even more difficult to cure.

Miss Dock describes the symptoms as an "acute local infection, with itching and burning of the parts, redness and swelling, pains, often intense, on urination, and a discharge, first mucous and finally purulent. . . . To the eye there is nothing to distinguish the symptoms from those of an ordinary inflammation, and only the microscope can make the diagnosis positive."

The infection spreads to all the delicate membranes that it can gain access to. In men, the urethra and kidneys are particularly liable to infection; in women, the inflammation attacks

the womb and ovaries, so that they often have to be removed by a surgical operation.

One of the falsehoods that have passed eurrent among young men, and resulted in increased laxness of morals, is the statement that gonorrhœa was "no worse than a bad eold." Under sueh teaching, they would suppose, when the catarrh-like diseharge eeased, that they were cured. But a young man who had once had this disease, and had not submitted to the most eareful and extensive treatment, would probably have oecasion at some later time to diseover his error. Something like this would be quite likely to happen: He would marry a nice girl, with high hopes for the future. But through sexual intereourse she would soon become infeeted with the germs whieh he did not know were still in his system. A baby would be born to them, and in passing through the vagina in the process of birth it would come in eontaet with the germs, whieh, if not immediately counteracted by proper medicines, would cause lifelong blindness.

The effeet of the disease on his wife would be unfortunate in the extreme. Year after year it would deepen its hold upon her, defying all efforts at eradication, and she would suffer untold pain from ovarian trouble, until at last an operation would have to be resorted to. Even then the infection may have spread to other

tissues, so that peritonitis and death would follow. Or, she might give birth to another child, and infection and death ensue at that time. Most cases of peritonitis following childbirth are caused by gonorrhœa.

This disease is particularly treacherous in that the germs will lie dormant for many years, and then spring into sudden activity. Especially is this true when they have access to what is termed virgin tissue, which means tissue that has never before been infected with the disease. Such a case occurs when a man who has had some of the germs lingering in his system for years marries a pure girl. They immediately attack her, and make terrible inroads upon her health, although they cause him no personal inconvenience whatsoever.

Miss Dock quotes Neisser to the effect that gonorrhœa is the most widespread and universal of diseases in the adult male. She states that European records indicate that about seventy-five per cent. of all men have gonorrhœa. It is estimated that eighty per cent. of the abdominal operations on women are caused by contact with their affected husbands.

The germ of gonorrhœa is very destructive to the cornea of the eye, and eats away the tissues in one or two days so that permanent blindness is inevitable, unless prompt measures are taken at the very outset of the infection.

Many cases are on record where doctors or nurses have accidentally gotten the germs in their eyes, and were made blind thereby. From fifteen to twenty-five per cent. of the blindness in America is from this cause, and the institutions for the blind in Paris show a forty-five per cent. record.

In summarizing her discussion of the social diseases, Miss Dock says: "The consensus of expert medical opinion is that, as a depopulating factor, gonorrhœa is more formidable than syphilis, and that it is also more perilous to the wife. Syphilis is more destructive to the life of the offspring; gonorrhœa more destructive to the female organs of generation and to the general health. The hereditary quality and slow development of syphilis constitute its chief terrors, but the treacherous nature and persistent vitality of the gonococcus make gonorrhœa almost, if not quite, as terrible. Syphilis is, as a rule, more curable. The prognosis of gonorrhœa is always most uncertain. Both show certain types which are believed to be incurable."

There is another disease called the chancroid, soft chancre, or venereal sore, which is sometimes hard to distinguish from the initial sore of syphilis. This disease is said to be readily curable if treated promptly, though serious complications may result if it is neglected.

Miss Dock says of chancroid: "The first manifestation is a small nodule which proceeds rapidly toward suppuration, forming a painful ulcer with an intensely infectious discharge. The ulcer is deep and irregular, and its tendency is to spread and become multiple. Herein lies the danger of complications. Neglected ulcers may involve the glands and other parts in their vicinity, with much consequent destruction of tissues locally, but the disease has no constitutional complications, nor has it sequels nor belated manifestations. If properly treated from the outset, from four to six weeks suffice for cure. It only runs a prolonged course if neglected. Venereal sore is always located on the genitalia."

From all that has been said it follows that, in order to avoid infection from venereal disease, a girl should first of all lead an absolutely pure life. Second, she should demand of the man she would marry an equally pure life, and a health certificate signed by a physician of unquestioned standing. But, more than that, she should avoid the use of public drinking-cups; avoid kissing as much as possible, especially on the mouth; exercise the greatest care in the use of toilet seats, especially in public places, and use a piece of clean paper to protect the body from contact with the seat; never use or handle a handkerchief lost by others without

first sterilizing it; never sleep between unclean sheets in hotels, nor allow the quilts or blankets to touch the face; never place in the mouth pencils, money, fruit, or anything that other lips may have touched; never use public towels; see that bathtubs or lavatories that have been used by others are absolutely clean; never touch the eye except with a perfectly clean handkerchief.

The infectious element in syphilis, while exceedingly virulent, usually lives only a few hours outside the body; the germ of gonorrhœa is also short-lived; neither is conveyed through the air. Infection is carried only by contact with the diseased person, or with something which he or the discharges of his body have touched.

It is estimated that one-eighth of all the physical ills which the human family suffers is due to these diseases. If they could be stamped out, we could dispense with the services of one-eighth of all our doctors and nurses; or their time, knowledge and talents could be turned toward instructing people in healthful living.

Too much can not be said in appreciation of the stand which has been taken by the officers of the American army on this question. In times past the soldiers of all lands frequented the resorts of vice with the knowledge and approval of their superiors. Our soldiers at the present time are being systematically taught

the baleful effects of vice, and are required to report the matter at once if they find themselves infected with venereal disease.

It is said that it was Napoleon Bonaparte who first instituted medical inspection of brothels, in an attempt to safeguard his soldiers. Cities which license houses of vice at the present time require them to have their inmates examined by a medical officer, at something like two-week intervals, to see if they have contracted an infectious disease. Young men feel safe in going to an inspected house, and so become confirmed in habits of vice as they would not do if their fear of infection had not been removed. Yet the danger of infection is always present. As has already been explained, the germs of these diseases are very difficult to detect. Moreover, a prostitute might develop the disease the day after inspection, and infect many victims during the two weeks following. It is said that the lowest prostitutes would abandon their lewd profession in disgust, rather than submit to examination as often as would be necessary to insure safety.

Famous generals of the past arranged for armies of prostitutes to be on hand in the cities they were about to occupy, for the convenience of their soldiers. But the allied leaders of to-day are teaching personal purity as it has never been taught before.

and prophylaxis.

It has been a common thing in all ages for an army to enslave the young women of the land it conquers. The "unspeakable Turk" has been especially obnoxious in this respect. But even he has never equaled the atrocities practiced by the Germans upon beautiful French and Belgian girls. In contrast, an American soldier who raped a French girl was executed, by order of General Pershing. Thereafter every woman in France knew that she had nothing to fear at the hands of the army from overseas.

XI

CHOOSING A MATE

IT is necessary that we recognize and understand the evil that is in the world, for the sake of our own protection. But it is refreshing to know that, in spite of evils, temptations, half-truths, and all that makes purity of manhood difficult to attain and maintain, there is still in the world many a man of sterling character and unshakable self-control, whose ideals of purity are so high and so steadfastly adhered to that no girl need fear to place her life in his keeping.

Sooner or later there comes into practically every girl's life the desire for a mate. Some have feared that the advent of women into business life and the opening to them of so many avenues of interest and occupation would deaden their natural instincts for wifehood and motherhood. But those instincts are too deeply implanted to be easily shaken. Business life or social service may satisfy all the desires of the heart for a time, but eventually there comes to the fancy the sound of children's laughter and the feel of soft baby flesh that is like fragrant

rose petals. And then, however impervious to sex impressions the girl has been before, she is ready for the coming of the man who will be the real father of those dream children, and bring them out of the world of fancy into her eager arms.

What should be the motive actuating a girl in the choosing of a husband? Should it be the lure of love, wealth, social position, home, children? The world gives the overwhelming answer: Love, and love only! Few girls would dissent from this. The idea of love was well developed in their minds long before they had any knowledge of the biological aspects of sex. They have sung sweet sentimental songs that breathed the spirit of deathless devotion; they have reveled in romances in which the hero has faced bitter trials and even death itself, made strong by the knowledge of a dear one's constancy.

It is not strange that this romantic ideal of love should get such a ready hold on the adolescent mind. For youth is the age of idealism, the time when the life forces surge so strongly through the body, when mind and spirit are expanding so beautifully, that no heights seem too difficult to scale.

So the girl dreams her dreams of a lover who will be the epitome of manly strength, courage and tenderness. As each springtime

blossoms, she seems to hear his footsteps coming over the hills to her, and her heart calls to him to hasten. And when one day she really meets a man whose eyes brighten when they rest upon her own, who watches for her when her day in office, store or schoolroom is over, who seems wonderfully content when she sits beside him at the movies or rides with him in his car, there is little room in her mind for doubt that this is the man whose destinies are joined to hers for all time.

When the darkness of the Middle Ages passed away and the age of chivalry dawned, the romantic ideal of love first took definite form. This exaggerated ideal has been expressed by many writers, in many ways, but the underlying thought is the same. According to this purely romantic idea, for every individual born into the world there is a divinely chosen mate; and though seas and mountains divide, a subtle law of attraction operates to bring those mates ultimately together. For each woman there is only one man in all the world with whom she can be supremely happy; married to him, whatever possibilities life holds for her will be realized; without him there can only be lifelong heart hunger.

This ideal is expressed in the familiar maxim, "Matches are made in heaven," and also in the old song:

"I am for one, and there's one for me,
Somewhere, somewhere."

It has been the dominating note in a large proportion of the novels that have been written. The heroine finds herself drawn irresistibly by a certain personality; thereafter her destiny is one with his, be it good or ill. He may be a hard drinker; in that case she must reform him if she can, or suffer with him in his degradation. He may have low companions; that can not deter her from casting her lot with him. Her only joy is to share in all that life brings him, whether good or evil. And through it all the love-light shines always in her heart, and brightens the dark places for her.

Some ten years or more ago, heart talks by a certain popular writer were widely syndicated in the Sunday papers. One of those talks began with a statement to this effect: "Love is a gift of the gods, granted or withheld, given or withdrawn, without regard to rime or reason."

About every three months we read a great sensational story, in the New York papers, of a young couple who start their life together very auspiciously; but a few years later the woman discovers that her love for her husband, which she supposed was strong as Gibraltar, is utterly dead, and that some other man is her affinity. So her patient husband grants her a divorce, and she rapturously marries the other man.

A school of thought has arisen in recent years which brands it as the gravest sin to live in the bonds of marriage if love is dead or lacking. The idea is often expressed by religious people of a certain type that if love fails to endure it is an indication that God has not joined the two together, that the marriage is not binding in the courts of heaven, and should therefore be dissolved by the courts of man.

A kindred thought is that the only true marriage is the union of soul with soul, which requires no law of man to sanctify. This is really the free-love doctrine, which was "made in Germany." In a story written by a really great novelist, the hero tells the mother of his illegitimate child that she is as truly his wife as was Rebekah the wife of Isaac when he took her to his mother's tent. The point overlooked here is that Isaac conformed to the very simple law of the land in which he lived. The fact of his taking her to his mother's tent was sufficient, as it constituted the marriage ceremony of his day. Our law is a little more elaborate, requiring that a license be secured, and vows of fidelity made before a minister or magistrate in the presence of witnesses.

Let us go back of all these various theories of love to the basic idea of marriage itself. The institution is of divine origin, with the funda-

mental purpose of perpetuating the race. Pause here a moment for contemplation. The child is the end of marriage, the reason for marriage. The foundation on which the institution rests is a biological one, for the divinity who is the author of it is also the God of nature, and perfect harmony exists in all His works. Therefore, whatever laws there may be that govern the happy mating of individuals, we may expect to find that they are concerned in some way with the well-being of the child.

What of love? Is it to be eliminated? Not according to the divine plan; for we are told in Genesis: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." Evidently a very tender and enduring tie is to exist between them. That such a tie does exist in the case of many married people may be determined by observation. We see an old couple, silver-haired, the light of sunset on their faces, their grandchildren growing up about them, exhibit a tender thoughtfulness toward each other which can only mean that the passage of the years has made them dearer and still dearer to each other.

And yet many another couple who first came to each other's arms in an ecstatic abandon of love have drifted completely apart. What is the reason, if there be a reason?

We learned in an earlier chapter that the male and female cells have a profound attraction for each other, and that nature is determined to bring about their union. Beauty of form and color, luster of hair, sparkle of eye, the zest of life in the veins, contribute to this end. But we learned also that intellect and will were set as a guard to the emotions, lest the individual be drawn into that which is not for its highest good.

The objection is made here that love must be voluntary, and has nothing in common with thought. But all other decisions of life are made with the approval of the intellect. Why not this one, which is of such moment to those who are to come after?

To put it more explicitly, why should a self-respecting girl of good breeding fall hopelessly in love with a man of questionable habits and character? Probably every one who reads these lines has known some such girl who was so unfortunate as to lose her heart to an unworthy man, yet whose marriage to that man was approved by many of her friends because it was a love match. Probably in most cases of this kind the woman met ultimately with unhappiness and ill health, and the love dream became more and more a part of the dim background of her life.

How could all this be avoided? Could the girl do otherwise than follow the dictates of her heart, and still be true to herself? There is only one rational answer to this question; namely, *that she owed more to her own self-respect, to her unborn children, and to the race, than she owed to any man, however much she fancied she loved him.*

To go further to the root of the trouble, there was something wrong with her heart, with the standards by which she chose her friends, or she would not have loved an unworthy man. If a girl selects for her bosom friend another girl whose tastes and ideals are low, we condemn her. Yet if she fixes her affection upon a man of weak morals, we lay the blame upon the strange, immutable forces that are supposed to determine the destinies of human beings; that is, provided the man has good clothes, prepossessing manners, and some money.

Let us suppose a somewhat different case. A beautiful girl of Southern parentage is strongly attracted to a young negro. Of all the men of her acquaintance, he alone appeals to her as the one to whom she could give her whole heart's love; so they elope and are married.

"Preposterous! Disgusting!" you exclaim, and you are right. The thing is absolutely revolting. Imagine a well-bred young woman

who could think of marrying a negro, with any other emotion than the utmost loathing. Death would be preferable. Here, evidently, is one place where Dorothy Dix's rule of "without regard to rime or reason" does not apply. Why? Because the well-bred girl has been taught from infancy that there are certain races, such as the African, with whom there should be no intermarriage. Consequently, any feeling of sexual responsiveness toward a negro is a thing absolutely impossible to well-bred white girls.

The reason lies entirely in the mental attitude, the established standards of the girl. It is often said that standards can not prevent a girl's heart going out to whom it will, but the emotions *can* be controlled, and action made to harmonize with judgment.

Now we come to another question: If the girl's standards are properly formed, will she be any more likely to "fall in love" with a moral leper than she would with a negro? Could she feel even the lowest type of sexual attraction for such a man? Could there be any interchange of thought and ideals, any reciprocal strengthening of character, which is such an essential part of a successful marriage?

Girls have too long accepted blindly the ideas of love gained from the popular fiction which they read. If they would marry happily,

they should break with those ideas, and do a little thinking for themselves. Marriage has been instituted by the Creator in order that the children of the race may have a stable environment, with suitable care and training, while they are growing up. Sexual attraction exists between all animals, but God has placed capabilities of love in the breast of man and woman, in order that their union may last through the years, and that in their home there may be such blessed harmony as will make the rearing of their children a joy instead of a burden.

Science has much yet to discover as to the physical basis of love, but it seems certain that it has its origin in an interplay of magnetic currents. Love between man and woman is quite different from love between two men, or two women. It is essentially sexual. And a girl in choosing a mate may well be attracted by strength and vigor and virility. But she should remember that the magnetic currents soon neutralize each other when allowed free interplay in the constant association of married life. And, while nature is quite willing to recharge the human batteries, she can do it only under certain conditions. If there are selfishness, petulance and insincerity, the thrill of mating will not outlast the honeymoon. But if there are unselfishness, self-control and an abundance of wholesome interests, the thrill of

sex will surge back at more or less regular intervals during the years of married life, bringing with it a sense of eternal youthfulness. And in the periods of quiescence between there will be peace, a pleasure in working together, that will be a source of continual happiness to both husband and wife.

It is evident, therefore, that love, to be lasting, must rest upon a basis of character. And character, as we know, can only be at its best when founded upon Christian principles. Not in vain did the apostle exhort: "Be not unequally yoked together with unbelievers." A Christian girl can scarcely afford to link her life with a young man whose convictions and sense of right are not sufficiently strong to impel him to take his stand publicly on the side of Christianity. He may have good morals, but sooner or later a serious weakness in the home life will make itself felt; especially will the girl have difficulty in raising her boys to Christian manhood if their father fails to set them an example.

Love at first sight is a myth which exists in the minds of some imaginative persons, and of many novelists. Strong first impressions, or even strong sexual attractions on first meeting, are very common; but love is quite another thing. Love, to be lasting, must depend upon spiritual ideals and purposes as well as upon

physical magnetism, and it requires more than a glimpse of handsome masculine shoulders, or an attractive face, to assure a girl that the man is as fine and clean as the king of her heart and the father of her children should be. The man who makes the strongest impression upon a girl upon first acquaintance is too often of the type that makes a specialty of winning women's hearts. It requires a considerable association to assure even a person who is apt in the reading of human nature, that a certain man is fit to be her life mate.

This point was never better illustrated than in the novel, "The Foolish Virgin," by Thomas Dixon. The plot contains some unpleasantly gruesome details, and yet there is so much truth at the heart of the story that it deserves to be widely read. The observations made by the Doctor in one of the closing chapters contain more sex wisdom than is found in a score of ordinary novels.

XII

THE BIRTHRIGHT OF THE CHILD

THE unity in life and nature amazes us. The deeper we go in our observations, the more complete that unity appears. Study love, marriage and the child with this point in view. Marriage exists for the sake of the child; and it is the matings most favorable to the future welfare of the child that are ultimately the happiest. There need be no doubt of the truth of this statement in the mind of the girl contemplating marriage. Observation proves it, and reason and faith confirm it. *The girl who ruthlessly tears from her heart the image of a man unworthy to be the father of her children, and employs her mind and hands in activities that will help her to forget him utterly, can look into the future with perfect assurance that greater happiness is awaiting her than he could possibly have given.*

The most terrible punishment that can befall a woman is to bring into the world helpless, innocent children who have fastened to them, from birth, the stain of their father's unworthi-

ness. It may be disease, it may be weakness of moral fiber; but whatever it is that blights the life of the child, it strikes the death-blow to whatever love may have been in the mother's heart for the father. She may still cherish a certain tenderness for him, a kind of maternal yearning, or she may persist in picturing him in her mind as the knight she once fancied him to be; but if she is honest with herself, she knows that her dream of love is dead.

A beautiful girl married a young man who had "cute" ways, but little else. She soon found that he was not faithful to her, but she determined to be true to her own marriage vows at any cost. The man paid the price of his loose living and became infected with venereal disease. Consequently, her babies were delicate, and were raised with the greatest difficulty. In spite of this, the wife had repeated pregnancies forced upon her until life itself was a burden. The man finally succumbed to the disease he had contracted, and the woman was left to support the children. How much love do you suppose she still cherished for the man?

A woman of lovely character married a man whom all but herself knew to be worthless. They had one child, a boy, who from an early age has shown an utter lack of moral sense. The depravity in him is so deeply imbedded that his future is hopeless. How must his mother feel

toward the man whose nature the child has inherited?

In another "love marriage" the man was neither vicious nor diseased, but easy-going and indolent. The wife had to be the sole worker and manager of the family. Her son was like his father, and allowed her to work until her health was at the breaking-point, while he had a good time. Was love intended to bear such a strain as that?

The girl who is determined to marry a man lacking in character need not blame any one but herself if the roseate visions of mating-time prove a delusion. It is useless for her to tell herself that she loves him, and must follow where her heart leads. *She should rather follow where her unborn children beckon her;* for it is written in the laws of God that she owes more to those unborn children than she owes to herself or to any man. And enduring love never lies in a course that runs counter to their welfare.

A girl sometimes evades this issue by saying: "We don't intend to have children." Such a selfish attitude threatens the stability of love at the very outset. For love lives by sacrifices, by giving itself freely, by letting the bounds of its life overflow, by begetting new life and nurturing it. Living thus together, a man and woman find themselves drawn immeasurably

closer together by their common trials and sufferings. But the love that is intent only upon feeding itself soon dies, and thereafter all pleasures fail to please.

The child, therefore, should be considered before marriage is entered upon. Long before it is even contemplated, the girl should look to her own health, and resolutely forego any pleasures that deplete her vitality and would make the bearing of fine, healthy children impossible. If she has not been living a rational, wholesome life, she should lose no time in forming proper habits of diet, exercise, sleep, work and recreation.

Next, she should study her family history very closely, to see what undesirable traits there are that should be weeded out, and what desirable traits should be encouraged and passed on. She can discover and eliminate many weaknesses by being thus honestly critical of herself. There will be some undesirable family traits, however, which are so purely the result of heredity, rather than of a common environment, that she will not be able to eliminate them. In such a case she should take pains that those same traits are not found also in the man she marries.

Early in the last century there lived an Austrian monk named Mendel, who experimented extensively with peas, and from those

experiments worked out definite laws of inheritance which are now universally accepted and applied by breeders of plants and animals. He demonstrated that from a given mating certain definite traits, or characters, would be found in the descendants.

Mendel's work did not receive recognition and appreciation until after his death, but the laws he discovered have since been carefully verified by experiments along various lines, particularly with fowls and guinea-pigs.

It is found that of two traits, such as black color in one parent and white in the other, one has the stronger tendency to appear in the offspring. The stronger character is said to be *dominant,* and the weaker *recessive.* Thus, from a mating of a black and a white guinea-pig, only black will appear in the offspring, because black is the dominant color. Yet the offspring are not pure-bred black, but *hybrid,* and the white in their heredity, which was recessive, will reappear in the next generation, and there will be a certain proportion of white offspring.

Almost every one has heard of cases where white parents have given birth to children who had all the appearance of being full-blood negro or Indian. Such cases are examples of recessive characters in the ancestry reappearing. It is very common to see red-haired children of

black-haired parents, but inquiry reveals the fact that a grandparent was red-haired.

Frances Gulick Jewett summarizes the Mendelian laws thus:

"1. When pure-breds are mated with other pure-breds like themselves, every one of their offspring will be pure-bred. Moreover, so long as pure-bred continues to mate with pure-bred, the descendants of every generation will continue to be pure-bred.

"2. When a pure-bred of one kind is mated with a pure-bred of another kind, every member of the next generation is hybrid.

"3. When hybrids are mated with each other, half of their offspring will be hybrid, one quarter will be pure-bred like the father, the other quarter will be pure-bred like the mother."

Young people who are interested in the further study of this important subject will find "The Next Generation," by Frances Gulick Jewett, and "The Right to Be Well Born," by W. E. D. Stokes, particularly enlightening.

These laws of heredity which have been so thoroughly established in recent years are not to be despised by earnest young women who desire the best for their children. A new science, called "eugenics," has been based upon them, and promises good things for the future of the race.

Newspaper writers have gotten a great deal of sport out of so-called eugenic marriages, but most of their stories give an entirely misleading idea of what eugenics really seeks to accomplish. It would not do away with love, but would rather sanctify, safeguard and perpetuate love.

It must be evident to all who have read thus far in these pages that the marriage of a pure girl to a diseased, lust-ridden man is not a holy, God-sanctioned thing, but the hollowest of mockeries. And so many eugenists, in their effort to improve the race by better breeding, have advocated that a careful physical examination by a competent physician be made prior to marriage.

It is easy to jump at conclusions here, and say that eugenists desire to enforce this measure by law. But such an assumption is unjust to the thoughtful men and women in question. Most of them are unanimous in urging that lawmakers "make haste slowly" in the passage of marriage laws. Some of the laws already passed have been found to be unwise, and have had to be repealed.

The complicating fact to be considered is that if marriage is made too difficult, there will be a great increase in the number of illicit unions and illegitimate children. The thing which eugenists do emphasize is that public opinion must stand behind a proposition before

the laws of the land can enforce it; and moreover, that right-thinking people need not wait for laws to compel them to put safeguards around their own marriages and those of their children.

The greatest enemy to successful marriage is venereal disease. Mr. Stokes, basing his opinion upon statements by prominent New York physicians, estimates that fully sixty per cent. of the men you meet on the street are or have been infected with venereal diseases, or have suffered from its toxic effects in their heredity. Other careful writers make estimates fully as high.

We have discussed venereal disease at some length, but we have said little thus far of its effect upon offspring. Gonorrhœa, while very dangerous to the mother, does not affect the child directly except that it is likely to cause blindness at birth, unless prompt measures are taken by physician or nurse. The law in many states requires that a certain simple treatment be given the eyes of every new-born infant, on the chance of some of the germs having entered its eyes in the process of birth.

Syphilis, on the other hand, causes untold misery to the children and grandchildren of the original transgressor. It is the only disease the actual germs of which can be transmitted to the offspring through the germ plasm. Cases

are on record where new-born babies had the disease in active form, though the mother was free from it. It could only have been carried to the child in the spermatozoon of the father.

But it is not only the actual disease that blights the life of the offspring. The effects of it, where one or both parents have had it, are almost as serious. Tendencies to disease of almost every sort can be traced to syphilitic ancestors. Feeble-mindedness and moral depravity can often be traced to the same source. Scientists are not agreed as to the number of generations through which these unfortunate traits may pass, but it is at least three. The Bible says: "Visiting the iniquities of the fathers upon the children unto the third and fourth generation." Prof. T. W. Shannon calls attention to the fact that the passage reads, "the third and fourth generation of them that hate me," and develops the thought that to those who love God and prayerfully seek to develop the best possibilities in themselves and in their children, the evil taint may be eradicated in less than three or four generations.

It is difficult for a physician to detect the presence of syphilis or gonorrhœa when the disease is not in active form. However, by means of successive blood tests made at frequent intervals for a period of three or four months, there can be a reasonable degree of certainty. If a

man or woman has ever had either disease, a thorough test should be made before marriage is entered into.

Mr. Stokes relates that a young man of his acquaintance, who had once been infected with syphilis and had undergone careful treatment, came to him and told him that he was soon to be married. He was a very fine, healthy-looking young man. However, Mr. Stokes advised him to go to a certain physician who had assisted him before, and have a fresh blood test made. What was their horror to find that a few syphilitic germs still lurked in his system!

It may be seen from this that one can not be too careful in a matter of so much moment. Every girl contemplating marriage should have her parents, her brother, her pastor, her Sunday-school teacher, or some person in whom she feels she can confide, co-operate with her in seeing that the young man has a satisfactory examination made. If he is of the right sort, he will be glad to give her this proof of his fitness, and will be as anxious as she that their children have a heritage of undefiled blood. And if he desires it, she should cheerfully furnish him with similar assurance.

There is one excellent reason why both the man and the woman should submit to an examination by the same physician. A great many

cases are on record where the sexual organs of a married pair were not adapted to each other in size or form, so that sexual union was impossible. Such a condition is necessarily very unsatisfactory, and is often the occasion for divorce. An examination of both parties, made beforehand, does away with the danger.

A point on which there should be no compromise is the use of intoxicants. A man addicted to them is unfit for marriage. If he drinks occasionally in youth, he will probably drink more later. Alcohol has a specific influence upon all the cells of the body, including the germ plasm. When a man is under the influence of alcohol, his germ cells are sluggish and stupid, and are incapable of producing normal offspring. And yet a man whose sex impulses are ordinarily under perfect control is worse than a beast when intoxicated. He feels a sexual urge which his beclouded mind has little power to resist, and his wife, if she yields to him, is in danger of giving birth to an imbecile.

A certain doctor in Switzerland made a study of the large number of cases of idiocy which he found in Geneva. He discovered that an overwhelming proportion of them were conceived at the time of one or the other of the two festivals of the year, when wine flowed freely. Dr. Forel comments upon the fact as

positive proof of the menace of alcohol to the race.

Nicotine as well as alcohol is detrimental to all the cells of the body, and consequently to the germ plasm. One of the principles of the Practical Eugenics Movement is as follows: "We believe that the use of tobacco in any form slowly but surely injures the heart action, impairs the nervous system, dulls the higher powers of the mind, tends to lower the moral tone of the user, and that each generation of heavy tobacco users shows its degenerating effects."

If this statement is true, the habitual use of tobacco by several successive generations can not but have an appreciable influence upon the offspring. It is therefore with alarm that we view the increase in the use of cigarettes among young women. If the child must inherit the evil effects of the habit from both parents instead of from the father alone, what will be the ultimate result?

If we were to assert that a child should be granted less rights than a pig, calf or colt, there would be immediate protest. Yet, as a matter of fact, the child is actually denied rights that animals have long enjoyed. The laws of the land do not permit inferior male stock to run at large, in parts of the country where there is open range. Breeders' associations are governed

by very rigid rules, and no faking of pedigrees will avail to secure registry for unworthy stock. Men who own fine animals will not breed them without first making certain that there is no danger of their contracting any infectious disease.

Mr. Stokes lays great emphasis on this point. He has owned some of the finest stallions in the world, and he has refused to breed them to mares who were not known to be in a healthy condition. At the Patchen Wilkes Stock Farm at Lexington, which is an incorporated institution, and of which he is president, a microscopic examination of the semen of the stallions is made every morning during the breeding season. If the life germs show any diminution of vigor and activity, the horse is not bred until he has been placed under treatment and restored to proper condition, for the offspring would be inferior. Yet human beings mate with no regard to their physical fitness. If the health of husband or wife is below normal, the marriage relation too often continues as usual, and inferior or malformed children are brought into the world.

Professor Shannon says: "Ninety-five per cent. of the young of wild and well-kept domestic animals are perfect at birth, and ninety per cent. grow up to maturity, live to old age, and are rarely sick. Eighty per cent. of the

human race are physically defective in childhood, and one in six dies before the first birthday. . . . If one-half of our hogs, sheep and cattle, at no expense to the owners, indulged in tobacco and booze or were venerealized, we would refuse to use them for food and all progressive and intelligent breeders would reject them for breeding purposes. But, alas! nineteen out of every twenty children in America must spring from blood on the paternal side either poisoned with nicotine, alcohol or venereal disease. Need we express surprise when informed that every time we double our normal population we quadruple our defective classes?''

XIII

MARRIAGE

IT is with some trepidation that the thoughtful girl leaves her girlhood behind at the marriage altar. Only the love and confidence which she bears the man of her choice enables her to do it. She knows that marriage is a part of God's plan for His children. And so, if she has assured herself of the integrity and fitness of the man, she can go ahead with no fear of the results.

However, that *if* looms large. Nothing but a sure foundation of character can give her just reason for believing that the marriage will not be merely a legalized white slavery. And only the testimony of a competent physician will enable her to look her children in the face in after years and say: "I did all in my power to give you a clean parentage."

Before the final step is taken, she should consider again, with the utmost thoroughness, the various characteristics, physical, mental and spiritual, of the man she is about to marry. And if, in her best judgment, the marriage

does not promise well, she should not hesitate to break the engagement. For, although a promise is a sacred thing, it is not as sacred as the duty which she owes herself, her children and the race.

Examine first the man's habits. Is he thrifty and industrious? Does he work steadily, or does he find time to loaf a great deal? A man habitually idle is not using the internal sexual secretion in constructive or creative labors, and it will therefore seek an outlet in uncontrolled sexual desires. Is his mind fixed steadfastly upon some purpose in life? Is he absorbed in some useful work—so absorbed that even the pleadings of his sweetheart for an extra hour of his time could not prevail upon him to neglect it? Girls have frequently broken their engagement because of such an occurrence, because it made them question the man's devotion. They should rather exult in his integrity, and treasure it as a priceless jewel. The man who will not slight the interests of his employers, who holds truth and honor above love, will all his life show the same high honor in his relations with his wife. She will not be tormented by jealousy, inconstancy nor neglect, and love will deepen and strengthen as the years pass.

Look well to the man's appetites. Does he lack control in his eating and drinking, in the

hours he keeps? Does he touch a drop of alcoholic liquor? Is he a cigarette fiend? If he uses tobacco at all, can he be prevailed upon to give it up for his own sake and that of his children?

Examine the man's family. Are they people of stability and integrity, or are they vacillating? Has his environment been one to encourage high principles and ideals? Are his people wholesome and healthy? Do they show fatal weaknesses of character which he will be likely to lapse into in a few more years, or which exist in him in recessive form, and will be passed on to his children?

Bear in mind in this connection what has already been said about heredity. It does not require perfect human beings to produce a fine race, but it does require care in mating. All individuals are imperfect, but they should match their weaknesses with strength, so that the weaknesses will stand a fair chance of being bred out in the next generation.

For instance, a girl is hot-tempered, and comes from a hot-tempered family. If she marries a man of similar type, her children will inevitably have the trait. But if her husband is cool and self-possessed, at least a part of the children will be like him, and the others will have his coolness as a recessive character, and it will come out in their children if they mate

properly. In the children that have the father's even-tempered disposition, hot-headedness will be present as a recessive trait, and may show in the next generation. But a few careful matings will serve to practically eliminate what was originally a serious family failing.

We must take into consideration here the effect of example and effort of will upon character. The hot-headed wife can, with the co-operation of her self-controlled husband, greatly modify the failing in herself and also in those of her children in whom it appears. Thus environment becomes a powerful factor in the betterment of the race.

A girl may have a predisposition to nervous disorders. A marriage with a man of similar type would produce children foredoomed to misfortune. But the same girl might marry a man of opposite type, and have children who showed little trace of the trouble.

A word of warning is necessary regarding this final scrutiny of the prospective husband. The engagement period subjects a girl to a terrific emotional strain, which is liable to warp her judgment temporarily. During the earlier part of the period the man appears absolutely perfect. But as the solemn hour of marriage approaches, she is inclined to magnify trifles and brood over them, and at times to doubt her own love. She should expect to find the man

human; he will most certainly prove himself such after marriage. She should consider carefully the important points we have mentioned. If he uses alcoholic drinks in any degree, if he has the germs of syphilis or gonorrhœa in his system, if he is vacillating in character and slothful in business, or if he has weaknesses similar to her own which would menace their offspring, she should turn him down. Otherwise, she should not take her misgivings and the temporary cooling of her passion seriously, but should marry him unhesitatingly, upheld by her faith in God and His laws. And, through the workings of those laws, the thrill of love will soon return, deeper and sweeter than before.

The girl should not overlook the fact that the success of the mating depends as much upon her own stability of character as upon her husband's. Has she formed habits of idleness and frivolity? Then she should exert every atom of her will power to break them at once, or her love will surely meet with disaster. No love can long survive in the heart of an idle, selfish woman; for unselfishness and useful labor are the substance that love feeds upon. This is not a poetic fancy, but an absolute fact. Love, once it is born of proper parentage, will thrive on the proper food like a lusty infant. But food it must have or it will die.

The girl must expect to bear her share of the family burdens, and bear them cheerfully. Time was when woman was set up on a pedestal and extolled as a saint or an angel; but that was in the days of woman's bondage. Havelock Ellis says that, according to the old chivalric ideal, woman was a cross between an angel and an idiot. He could not have expressed it better. The platitudes offered her were only a blind. There never has been a time when one could get something for nothing. And the immunity from industrial and civic duties was granted only at a price which the wives of to-day will no longer consent to pay. An examination of the marriage laws existing in England and America even fifty years ago will show why women have insisted upon becoming wage-earners, and why they demand the ballot.

Instead of the old chivalric ideal, which was closely entwined with the double standard of morals, there is growing up something better, which good men receive with joy—the idea of companionship between man and woman. Instead of receiving attentions and concessions because of her sex, the woman gladly bears her share of the burdens, and meets her husband on a plane of equality instead of inferiority. She is his business partner; she helps him keep the family accounts and disburse the family funds. She stimulates and encourages his intel-

lectual efforts. She keeps the home sweet and sanitary for the children that are hers and his; and she helps him keep the city, state and nation clean, through her interest in civic, sociological and political progress, and through the vote which she wields or soon will wield.

Compare the place which a woman following this ideal holds in a man's life with that of a helpless butterfly of fashion, and question, if you can, which place is the more permanent.

Long engagements are to be avoided, except in the case of the very young. Immature parents are likely to give birth to imperfect or weakly children. A woman is at her best for marriage between twenty-two and twenty-seven, a man perhaps two or three years later. Physicians nowadays claim that the organs of the pelvic region have not attained their full development until a girl is out of her teens. Therefore, if a girl in her teens is very sure that she has found the man she wants and becomes engaged to him, she should wait until she is more mature before marrying, employing her time meanwhile in a study of cooking, sewing, nursing, interior decorating, gardening, or whatever will best enable her to make her home a lovely place.

But if both she and the man are already sufficiently mature, it is better that the engagement be measured by weeks, or by a few months

at most. For the period of engagement is a period of high pressure, of sustained emotion, which is very depleting to the vitality, and all too often leaves its mark upon the oldest child. It is not necessary that enough lingerie and household linens be made up to last a lifetime, or even to supply all the less remote needs. There is much pleasure to be derived in making some of those things during the weeks following the honeymoon, with a devoted husband to inspect the result of each day's labor.

There should be perfect frankness before marriage upon certain vital subjects which are too often shunned. Why should the girl inquire carefully into the man's taste in music and art, and not know whether he is fond of the laughter of little children? Why should she know his ideas on the problems of capital and labor, and not on birth control? Why is it proper for her to ascertain his position on matters of party politics, but not on the more vital issue of the single standard of morals and a "white life for two"?

If he expects a wife to be a convenience, a safe and silent outlet for his bestial passions, a mere legalized slave, she would better know it at a time when the knowing will be of some avail. And if her standards are not such as he will care to comply with, he would better know it in time to withdraw from a union that

would prove obnoxious to both. It is strange to understand how, immediately after the marriage ceremony, the most intimate relations or revelations are permissible; when immediately before, the most chaste consideration of those relations is offensive to modesty. Do not be deceived. There is something wrong with the man whose ideals of maidenly modesty and virtue are shocked when a girl, with delicacy and tact, enters into such a discussion. Closer association will reveal him as a double-standard man.

The simpler the wedding preparations, the better it is for the girl, physically and mentally. Review in your mind the all-too-common course of events—a strenuous courtship; a high pressure engagement period, full of thrills and late hours; a whirlwind round of parties, dinners and showers toward the last; an elaborate trousseau; a honeymoon trip spent principally in hotels and Pullmans. Result, a bride whose vitality has been depleted for no worthy purpose whatsoever, who is consequently unfitted for the duties of wifehood and motherhood, and whose nerves are frayed to the point where the first quarrel comes easily.

Most men abhor a big wedding, and can see no use in an endless array of wedding finery. Of all times in life, the honeymoon days should be sacred from prying eyes. Why a trip to some large city or pleasure resort is so often

chosen, or a visit to all the relatives on both sides, is a mystery. How much better would be an outing into the country, where woods and hills and running streams would make the sweet, simple, wholesome things of life forever after seem more dear!

If the home is to be founded upon integrity and truth, the time of the wedding and honeymoon is the time to break away from superficial and unreasonable standards. Susanna Cocroft's maxim, "To be, not to seem," is especially applicable. Vain show and ostentation should have little place when people are standing face to face with the great issues of life. Money spent on wedding finery, decorations and refreshments is often needed far worse for other purposes. The desire to keep up appearances, to make as good a showing as some one else, often leads to very unwise expenditures.

Young people should resolutely determine to live within their means from the first, and to cultivate an appreciation of those simple pleasures which are, in reality, the most satisfying and enduring. Very often the wedding trip itself is the place to begin practicing common sense instead of following custom. If the bank account is small, what could be pleasanter than to go direct from the wedding to the cozy little cottage or apartment and begin the delightful experience of housekeeping! In no other place

in the world could be found more perfect seclusion, more complete sense of relaxation and restfulness. Until this time, convention and caution have dictated, and their commands have had to be obeyed. Now there is freedom to yield unreservedly to one another's embraces, since the two henceforth belong completely to each other. Heretofore the happiest evening has had an end; now there will be no more "Good nights," except for a whispered murmur and a kiss at the borderland of sleep. And in the morning there will be a smile of confidence and love, as the two begin their day together.

The girl who has exercised intelligence and judgment in the choosing of a mate has nothing to fear from marriage. If she feels some timidity on her bridal night, and desires to postpone the consummation of marriage until the sense of strangeness with her husband has worn off, it is her privilege to do so. If he possesses true manliness of character, he will gladly accede to her wishes, and the touch of his arm around her during the night will give her such assurance of unselfish love and protection that she will soon be ready to yield herself to him with the utmost willingness.

The first act of sexual intercourse is often accomplished with some difficulty. Many cases are on record where newly married people have been greatly distressed, fearing some serious

physical obstacle existed. These fears are generally without foundation. A membrane called the hymen, located within the vagina, which is supposed to rupture readily during the first copulation, sometimes offers considerable resistance, or even requires the attention of a physician. The rupturing of the hymen is generally attended by the passage of more or less blood.

The presence of the hymen in a bride was formerly considered a proof of virginity, but that theory has long since been abandoned. The hymen may be accidentally ruptured in childhood, or may be absent altogether, or the opening in it, through which the menstrual flow passes, may be naturally so large that its presence can scarcely be detected. It can readily be seen how unjust a charge might be made against a girl by one who believed the outworn superstition.

The wife should not feel that it is her duty to comply unfailingly with her husband's sexual desires. On the contrary, she has a perfect right to the privacy of her person, whenever she sees fit to exercise it. Whenever his desires are opposed to his or her highest physical or spiritual good, she should not fail to exercise that right. But if they love each other deeply, and her respect for him has not been shattered through lust, they will find a way to harmonize these rela-

tions, the proper adjustment of which is so vital to married happiness.

It is natural and proper that the wife should experience a feeling of response to her husband's advances. A continued absence of such feeling on her part should be reported to the family physician. He will generally be able to trace it to some local cause which can be easily removed.

The early years of married life hold some very real problems, but it will help greatly toward their solution if one will remember that God has made man and woman to be the perfect complements of each other. Their lives, rightly adjusted, fit together perfectly, without friction. There are no cross-purposes. There are no real needs in the nature of one which the other is not made to satisfy. And only by living in unselfishness and self-control can the fruits of love and companionship attain to their richest and best.

The bride need not expect that all of life will be a sublimated honeymoon. If she seeks such an end, she will meet with disappointment. But if she gives herself whole-heartedly to the task of living, if she realizes that the test of a successful life is growth and not pleasure, the fountains of joy will not fail her. There will be valleys to cross, some of them very broad and deep, but there will also be great sunlit

plateaus from which she can view the way she has come, as well as the path ahead, where the best things always lie. And the hand which clasps her own as she journeys will grow dearer, and the eyes that look into hers tenderer, as one milestone after another is left behind.

Happy is that woman whose faith in life and in God never fails her; who can view the temporary dimming of the lovelight with no alarm, knowing it will shine with even brighter luster presently; who refuses to cherish anger or impatience toward the one whose life is linked with hers; to whom the marriage bond is an opportunity for growth in all loveliness of character!

An astounding number of marriages lead only to the divorce court. Yet divorce is not an evil, but a result. The cause which produces it is a lack of proper mating standards, a frivolity and selfishness of character which makes a happy marriage impossible, or a misinterpretation of some of the common phenomena of married life. To the young girl just in love, her lover looms as handsome as a god. She loses that awesome thrill at the sight of him after she has seen him a few times when he was shaving, or barefooted, or collarless, or with disheveled hair. She learns to recognize little imperfections and vanities in him, also. But

if her ideals are set toward growth and usefulness instead of personal pleasure and gratification, she will come ultimately to a more perfect understanding and a deeper love, instead of a separation.

There is no reason why marriage should bring disillusionment. If the character of both participants is sound and true, there will be no illusions to destroy. Many a home has been wrecked because of an unsuspected taint of disease. But, on the other hand, the thing which has wrecked many another home is a cunning little dog in arms that should yearn to hold a baby. God's laws will not be thwarted. If the fundamental purposes of marriage are evaded; if honor, truth, uprightness, self-control and unselfishness are not practiced by both man and woman—the rosiest dreams of happiness soon fade. But if those virtues are adhered to, there will be found to be that in the marriage tie which will bind husband and wife ever closer and closer together.

XIV

MOTHERHOOD

THERE is something in the nature of both man and woman which leads them, at some time in their lives, to desire children. Women have been painted in madonna poses until one would think that they held a monopoly on parental instinct. But this is not true. One of the best, most ennobling things in a man's nature is his love for children—particularly his love for his own children, whether real or only dreamed of. And it is through this powerful sentiment in man that he will ultimately turn from the ills and evils of the double standard to those better things which will insure a glorious future to the race.

But what of woman? Is she prepared to lead him there, or even to meet him on that high plane? In the midst of the various interests and opportunities that allure her, will she still see in motherhood the profession more to be desired than any other?

We are prompted to this query by the evident reluctance of so many women to bear children, or to bear more than one or two. The

women of a generation or more ago were so overburdened with continually repeated pregnancies that their daughters have in many instances swung too far in the other direction.

There is something fundamentally wrong with the woman who would spend all her married life in mere enjoyment of her husband's companionship, and not desire to add her own contribution to the never-ending stream of human life. Freedom to go to the movies several nights a week is a poor substitute for the joy of a baby's presence in the home. And the woman who denies herself that joy will learn, after it is too late, how grievously she has cheated herself.

There is quite widespread sentiment, among those who intend sometime to raise a family, that it is not "nice" to have a baby the first year. There is no ground for such a sentiment. If any indelicacy exists, it is rather on the part of those who seek selfishly to evade nature. If the health of either the man or woman is not such as would justify their having a child at once, it is generally advisable for them to postpone the marriage for a time; otherwise, in their inexperience, they may bring a sickly child into the world, regardless of their intentions. For birth control is not as simple a problem as some young people imagine; and while there are many means advocated by differ-

ent persons to prevent unwelcome pregnancies, there are comparatively few methods that are entirely unobjectionable. It is a problem for which each individual pair must seek the individual solution best suited to their case. And those who have already borne children are best able to decide the extent to which their family must be limited, and the interval that should elapse between pregnancies. In altogether too many instances, the failure to begin raising a family soon after marriage is due to pure selfishness. The saddest thing about it is that the habit of childlessness becomes so fixed in mind and body that it is hard to break.

There are, however, cases where industrial conditions are such that the engaged pair do not feel that they would dare marry and at once begin the expensive task of raising a family, yet where the continual emotional strain incident to a long engagement is detrimental to the nerves and health of both. In a case of this kind the couple should marry, and the family physician should instruct them in the matter of birth control; but as soon as their circumstances permit they should allow themselves the joy of a baby in their home. But in the main it is better that young people should marry with the desire and expectation that their union will soon be blessed with the promise of a child. After the birth of the first child

there is better opportunity to judge to what extent birth control may be expedient or necessary.

There is not room within the limits of this book to discuss pregnancy at any length. Excellent books are available which will give the prospective mother all the help she needs. Suffice it to say that pregnancy and childbirth are entirely normal functions and need not be the occasion for any alarm or uneasiness. The cases of unsuccessful termination are extremely few.

The principal signs of pregnancy are cessation of the menses, enlargement of the breasts, and the beginning of the nausea or morning sickness which some women experience during the earlier weeks. Usually at the end of the third month, when the womb rises out of the pelvis into the larger space above, and the abdomen begins to enlarge, the nausea ceases and one of the most trying parts of the whole experience is over. Not even childbirth itself, painful as it often is, is as hard to undergo. During the remainder of the time the general health should be good, and the days pass in pleasant preparation and anticipation.

Some physicians have excellent success in relieving the morning sickness. Healthful habits of mind and body are important here, as well as during the entire period of pregnancy. Old superstitions, such as fear of marking the child,

should not be given credence. The greatest danger of markings and malformations is during the first few weeks, before the mother is even sure that she is pregnant. Nature is always laboring for the production of perfect individuals. If an imperfect one is produced, it is because there has been an insurmountable obstruction put in the way of nature's life forces. Low vitality in the parents, or a diseased condition of some sort, is usually accountable for malformed offspring. Exception is made in cases of a fall, blow, or other accident to the mother.

One of the best ways of aiding the flow of life forces toward the developing child is to think thoughts of love toward it. There is a wonderful buoyancy of spirit that comes to a woman when she first discovers that she is to be a mother. No other experience of life compares with it. It is as if the veil between the seen and the unseen world were lifted, and she is conscious of the ministry of all the vital forces in the universe to her in the precious task she has assumed. This realization alone is sufficient compensation for all the pains of motherhood.

The moment of conception is a very important one in its effect upon the whole future of the child. If the bodies of the parents are not in good tone, the uniting life germs will be weakened, and the constitution of the child will

suffer. If their minds are agitated, a heritage of nervousness is quite likely to result. If their hearts and minds are full of the harmony and peace and unity and deep joy which characterize the marriage relation at its best, the whole life of the child will be blessed thereby.

For instructions as to proper diet, exercise, and other measures conducive to the well-being of both mother and child, as well as the care and training of the child after birth, the mother should secure some such book as "Tokology," by Alice B. Stockham, and follow its teachings faithfully. "Tokology" was one of the earlier books on the subject to gain a wide reading, yet few of those published since are so complete and helpful.

There has been considerable discussion as to whether any sexual intercourse whatever should be allowed during pregnancy. It is certain that the wife should never have the act forced, or even urged, upon her. Moreover, there is danger of miscarriage resulting during the first three months, or even later, unless care and gentleness are exercised. Yet there are times when the wife would find it very soothing and quieting, rather than exciting, and at such times it is better for both her and the child that her wishes should be gratified. Dr. Forel is an eminent authority who takes this position.

Do not jump to the conclusion that either license or lust is hereby sanctioned. If we are to consider that intercourse is intended for purposes of procreation only, there could be no reason nor excuse for it ever occurring during pregnancy. This theory appeals to the uninitiated, but experience in married life tends to modify it. As husband and wife grow more and more into the perfect unity of marriage, the sexual act comes to hold less of physical or sensual significance and more of spiritual. It is even possible for the usual climax, which is the ejection of the semen, to be omitted altogether, and the act still yield to both participants a rich experience.

This fact is unknown to many people. The practice referred to is advocated by some as the ideal method of birth control, and is worthy of thoughtful consideration and trial. It consists in a quiet union of the sexual organs, with perhaps a little gentle movement. Ample time should be allowed for the proper relaxations and reactions to take place. It is entirely possible for the man to hold himself in perfect control, and for both him and his wife to rise above passionate desire, and so realize the possibilities of growth in unity which the act affords.

Miraculous health-giving qualities are ascribed to this act by a certain enthusiastic

advocate. Such claims are entirely unwarranted, but they rest upon this much of a foundation of truth: When entered into in the proper spirit, with entire freedom from sensual desires, the participants experience a complete relaxation, a removal, as it were, from the world of material things. It is as if the two souls were floating together in far-off ethereal spaces where worries, anxieties and ills do not exist. Consequently, the act is followed by a sense of youth and buoyancy, instead of exhaustion.

Dr. Stockham has written a book called "Karezza" on this subject. "Karezza" is the term by which she designates the act, and is defined by her as a controlled sexual relation. Some of the suggestions which she makes are not found practicable in all cases, such as setting the time for the act beforehand and making conscious preparation of mind and spirit for it. Some who have practiced it most successfully believe in perfect spontaneity, or such unconscious generation of magnetic currents as an outing in woods or fields affords.

Several writers, among them Dr. Sperry, in "Husband and Wife," condemn this practice on the ground that it is conducive to nervousness. The best explanation for such conflict of opinion is this: If the participants remain tense with unsatisfied passion, a nerve strain naturally results. But if they learn to relax and

rise above physical desires, and yield themselves to each other in the true spirit of the act, it will prove invigorating instead of depleting. This can not be learned in a day or a week. It is sometimes months or years before a pair find the utmost satisfaction in it, but once that point is reached, nothing can induce them to go back to the annoyance of using syringes or appliances, or even of counting days on the calendar, with always the nerve-racking possibility that nature will steal a march on them and bring about conception in spite of their precautions.

Dr. Stockham says: "In no way does man's dominion yield him a richer return than in control, mastery and consecration of sex energy. It is a means of achievement in any definite direction. *The marvel is that as consciousness of internal strength and power develops, the physical sign (passion) disappears. The peace that follows is the peace of power.*" There is a world of wisdom in the last two sentences.

This brings us back to our earlier statement that a strong sex nature should be cause for thankfulness and exultation rather than shame. For it is in the sex organs that that internal physical force is generated which is the source of all creative power in both man and woman. Creative passion may be diverted to channels of invention, music, art, education, social service,

housekeeping, or any other of a thousand avenues. Sensuality, on the other hand, is always a sign of weakness and not of power. It creates nothing, but destroys much.

There are young women who, because of the loss of a sweetheart, absorption in a great work, or some other legitimate cause, decide never to marry. Such a one finds in creative work an outlet for the sex forces. The generation of her creative energy is encouraged by contact with other minds and the reading of inspirational books, and it finds a satisfying outlet in unselfish work for humanity. Such a one is more truly a creator than is the married woman to whom the accident of miscalculation has given a child. Yet the highest of all creative tasks possible to human beings is to bring children into the world and then carefully nurture their bodies and souls to maturity.

It is important that, from early adolescence, the girl guard herself against all influences that are likely to prove detrimental to her creative power, whether that power is to be expressed in physical motherhood or in other ways. The detrimental agencies are the same in either case. Among them are unwholesome food, late hours, unhygienic dress, lack of exercise, overstudy, silly infatuations and frivolous thinking. It should be her endeavor to build up a strong, healthy body, at whatever cost. Nothing that

harms her body, even if it be good in itself, can be worth the price she is paying for it. Then she should put within that body an ever-growing soul, and she will have a right to expect that she will be able to contribute something of value to the world, whether it be beautiful children or worthy work well done.

The time when the girl is most likely to do that which will injure her and unfit her for the creative work the future holds for her is in the early teen years. And the injury very often comes from the "cramming" process which she undergoes at school. Perhaps sometime in the future adequate provision will be made in our educational system for the adolescent girl. Until that time comes, the girl herself must exercise discretion and self-control, and avoid intemperance in study and youthful activities. In many cases a year out of school, devoted to music, cooking, nature study, and other subjects that would give the mind a complete rest and change, would prove an untold benefit, entirely out of proportion to any loss sustained.

XV

A FINAL WORD

THERE is much that has been omitted from this volume which might have been given a place. For instance, nothing has been said of secret vice—the habit of exciting the delicate nerves of the genitals by means of hand or thigh friction, to which girls sometimes become addicted. But any one who has thoughtfully perused these pages will, we feel sure, have gained such a broad and lofty conception of sex that continuance in any such practice would be unthinkable.

Before you lay this book aside, please read the introduction again, for there are thoughts contained therein which will mean more to you now, since you have gained a fuller knowledge of sex.

Reference has been made several times to the subject of dress, but it deserves fuller discussion. J. H. Carr, preacher and lecturer, asserts that the girl addicted to flimsy, frivolous modes of dress is on the road to prostitution, and his contention is warranted. She may miss becoming a public prostitute and land in the

divorce court instead. But no useful, happy future looms ahead of her.

Dress is a means of self-expression. By it we advertise our ideals and standards to the world. If we are superficial, selfish and pleasure-loving, we will choose elaborate, showy garments. If we are sincere, wholesome and genuine, our taste will be attracted by excellence of fabric and perfection of workmanship, rather than profuse ornamentation. A girl should dress as well as her means permit. The question is in what dressing well consists. She should have, first of all, an abundance of well-made undergarments. Genuineness and sincerity can not express themselves in nice outside clothes unless there is equal neatness underneath.

Many things need to be considered in the choice of the outer garments. Suitability is one of the most important. For instance, a chiffon blouse may be ever so neat and dainty, but it is hardly in place in the schoolroom. Discrimination should be used in following the styles. Every year offers fashions which are fit only for the woman of the streets. And yet every year offers also other styles that are appealing in their womanliness. The question should not be, "Is it in style?" but, rather, "Is it a style that can be made to express the type of character and personality which I admire?"

When a white-slave procurer comes to town, he selects his prospective victims largely by their manner of dress. They are advertising to the world their discontent in simple surroundings, their lack of purpose and absorbing interests. He reads the signs which are written in every piece of cheap jewelry which they wear, in every flimsy ruffle and superfluous bow. He knows that a girl whose head is full of such silly trifles has never developed her mind sufficiently to discriminate between truth and falsehood, and so will prove a ready victim to his wiles.

It may be true that the girl who dresses with judgment and discretion has fewer young men admirers. That is because there are more trivial young men than good ones. If she is wise, she will not care for the admiration of the other sort. The woman of the streets receives far more attention from men than a good woman receives, but she is not to be envied because of that fact.

What has been said of self-expression through dress is true also of manner and speech. Loud laughter, gum-chewing, coarse slang, familiarity, a swaggering walk, all point unfailingly to traits of character which the girl should seek to eliminate as speedily as possible. If she will cultivate true refinement of spirit, the blessings of life will be drawn toward her as by a magnet.

"Serene I fold my hands and wait,
Nor care for wind, or tide, or sea.
I rave no more 'gainst time and fate,
For lo! my own shall come to me.

"I stay my haste, I make delays,
For what avails this eager pace?
I stand amid the eternal ways,
And what is mine shall know my face.

"Asleep, awake, by night or day,
The friends I seek are seeking me;
No wind can drive my bark away,
Nor change the tide of destiny.

. . . . . .

"The stars come nightly to the sky,
The tidal wave unto the sea;
Nor time, nor space, nor deep, nor high,
Can keep my own away from me!"

A whole volume might be written on the religion of the adolescent girl. Religion may be considered old-fogyish by some who have made slight success of their own lives, but it offers the only means for supplying the needs of the growing soul.

Jane Addams, in "Youth and the City Streets," refers to the girl's revolt against life's actualities, her reluctance to admit that all of life is to be as unheroic and uneventful as that which she now sees, and her consequent rush into pleasures of various and questionable sorts, in an effort to supply what is lacking. Here is where religion should come in. With it

as a compass, the life can be steered into heroic channels of self-mastery and service. It is the one sure safeguard against that sense of futility which bars the way to progress in so many lives.

Only through a commitment to those lofty principles which the New Testament teaches, and reliance upon Him who was offered all the vain things of earth, but rejected them that He might fulfill the purposes of His Father, can the rich and abiding joys of life be secured.

It is hoped that the information and instruction which this book contains will help many a girl to find the way to complete self-mastery, and to an ultimate happy marriage. A few years ago I asked a friend whose daughter was at the time engaged, if she had talked to the girl about some of the things which have been discussed here. She replied: "No, I wouldn't think of doing such a thing. It would take all the charm and romance out of marriage for her if I were to mention anything of the sort." My reply was that the charm and romance were not likely to last long anyway, if the girl married in ignorance of the great issues involved.

As a matter of fact, a knowledge of the biological foundation of marriage does not rob it of any of its real charm or romance. Instead, it sanctifies and hallows the relation; lifts it above the plane of sense to the higher plane of race consciousness. It enables us to make our

individual life a unit in the great tide of life that is working out the purposes of the divine Creator.

Girls are often told to have a good time while they are young, as it is the happiest period of life, and that if they miss pleasure then they will never find it anywhere. This advice is misleading. Youth is the foundation upon which is reared an edifice that should become constantly more beautiful as it nears completion.

We hear much of the disappointments and disillusionments of life. This should not be. If we perform our own part well, life will bring us, not disappointment, but fulfillment. We can not stop the day at sunrise, and forever after feast our eyes upon its glories. We can not stop the year at the spring, and revel always in violets and anemones. We can not check the rose as its petals are unfolding. For the law of life is growth, change, progress toward maturity and full fruitage.

It is thus with girlish youth and beauty. It can not last. But it can give place at length to something still more lovely. To the discerning eye, womanhood is never more beautiful than when the maturer years of life are reached, when the face bears token of wisdom, patience, self-control and peace. Girlhood is the time of apple-bloom; but not till later do the trees of

the orchard bend low with their burden of ripe fruit. In between comes a period of stress and strain, of racking storms and burning heat. But the end is full of blessing and reward.

It is the same with love. It has its springtime and its blossoms, its fragrance and its bird songs. But that is not all. It has its period of toil and stress, interspersed with refreshing showers and glints of sunshine. And after that comes harvest. If the spring and summer have been wisely used, that harvest will be a bounteous one. There will be a home whose very atmosphere yields blessing and enrichment to all who enter it; a home where are found good books, good pictures, good music, good manners; where men and women of achievement enjoy friendship and hospitality. There will be children and grandchildren growing up, strong in character and in purpose, a blessing to the world. And there will be a companion whose eyes are still tender with the lovelight of long ago!

We often hear some one say, "I dread having my birthday come!" or, again, "I dread seeing my children grow up!" We never hear a farmer say, "I dread the time when my crop shall ripen!" Let the experiences of the years come—wifehood, motherhood, even age itself—we have nothing to fear from any of them if

our lives are consecrated to the purposes of growth and service. The best is always ahead!

The world was full of gladness yesterday;
There was the sound of children at their play,
And birds were singing, and a little breeze
Wafted the fragrance of the blossoming trees
Across the land; it seemed that everything
Was overflowing with the joy of spring—
The impulse to be up, and grow, and strive,
The sense that it is good to be alive.
And yet—and yet—I can not help but say,
To-day is better far than yesterday.

For yesterday held but the promise fair
Of all that was to be; but now, with care,
I tend the springing things my hand has sown,
Content that when the crop is fully grown
I shall be recompensed for toil and pain;
And so I labor; the life-giving rain
Falls gently, then God's sunshine bathes the land;
And, watching all, I seem to understand
More perfectly the laws of life and love,
And feel myself a part of all above
And all around me; yes, my heart can say,
To-day is better far than yesterday.

To-morrow will be better than to-day;
There was no fruitage on the trees of May;
But grain is ripening, and apples gleam,
Fast reddening on the branches, and I seem
To see the ample harvest gathered in;
And that rich wealth of cellar and of bin
Gives answer for the toil in summer's heat,
The often-wearied back and aching feet.
So, looking forward, confident I say,
To-morrow will be better than to-day.

But one to-morrow will be best of all,
When o'er the tumult I shall hear the call
Of one sweet voice I love, and touch His hand,
And He shall welcome me into a land
Where all is sunshine, and the breath of flowers,
And songs of choiring angels; and the hours
Will hold new joys of service, rarer far
Than any joys of earthly service are.
And looking often upon His dear face,
My soul will broader grow; an added grace
Of spirit will be mine from day to day;
And so I find it in my heart to say:
Not one departed hour would I recall,
For that to-morrow will be best of all!

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Words Made Plain for Girl Readers

Abortion—Premature expulsion of the fetus, or embryo, particularly if brought about by criminal means.

Adolescence—The period betwen puberty and maturity.

Anus—The posterior opening of the alimentary canal.

Coitus, coition, copulation—Sexual intercourse.

Conception—The beginning of pregnancy.

Concubine, mistress—A woman who lives in sexual relations with a man to whom she is not married.

Fallopian tubes, oviducts—The passages by which the ova reach the uterus.

Embryo—An infant in the earlier stages of prenatal life.

Free love—Living with one of the opposite sex openly without marriage.

Fœtus, or fetus—An infant in the later stages of prenatal life.

Genitals—The external sexual organs.

Gonococcus—The germ of gonorrhœa.

Graafian follicle—The sac which surrounds an ovum in the ovary.

Labia majora, labia minora—The outer and inner lips of the vulva.

Mammary glands—The glands in the breast which secrete milk.

Masturbation—The habit of self-abuse.

Menopause, climacteric, change of life—The period of natural cessation of the menses, usually between the ages of forty-five and fifty.

Menses, menstruation, monthly period—The periodic flow of blood from the uterus.

Orgasm—A state of sexual excitement at its height.

Ovaries—The organs in which the ova are produced.

Ovum (plural, ova)—The female germ cell.

Penis—The copulative organ of the male.

Pregnancy, gestation—The state of being with child.

Prenatal—Before birth.

Prostitute, harlot—A woman given to indiscriminate sexual association.

Puberty—The earliest age at which a person is capable of having children.

Pubes—The hair which appears in the pubic region.

Semen—The male reproductive fluid.

Sperm, spermatozoon (plural, spermatozoa)—The male reproductive cell contained in the semen.

Sterile—Incapable of reproduction.

Urethra—The canal which carries off the urine from the bladder, and in the male serves also as a genital duct.

Uterus, womb—The organ which contains the young prior to birth.

Vagina—The canal which leads from the uterus to the exterior of the body.

Vulva—The external parts of the female genital organs.

Virile—Capable of transmitting life.

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